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BIOGRAPHY.

THE HONOURABLE MATTHIAS B. TALLMADGE.

"THE memory of the just is blessed;" it reflects honour on the character of God, and demonstrates the value of true religion; it is precious in the estimation of every pious bosom; and among affectionate relatives and friends soothes the affliction which mortality occasions; it urges to activity in the cause of religion and virtue, and insensibly elevates the tone of contemplation to the celestial mansions. Reflections of this nature mingle with every remembrance of **MATTHIAS BURNET TALLMADGE.**

He was born on the first of March, 1774, at Stanford, Dutchess county, in the state of New York. Having passed the usual routine of grammatical and collegiate studies, he took the degree of bachelor in the arts, at Yale college, in 1795. His mind was directed to the law. It was his happiness to have had for his instructor, Mr. Spencer, who now fills the honourable chair of chief justice of the state of New York. Having terminated his legal studies, he commenced practice at Herkimer, in the same state, where his temperance and skill, his easy manners, his persevering industry, and his nervous eloquence, soon procured him ample and successful avocation. Talents, such as young Tallmadge possessed, could no more remain unobserved than can the charms and promise of nature at the approach

of spring. His fellow-citizens, at an early age, placed him, by their suffrages, in a convention for revising the constitution of their state. The county of Herkimer chose him a representative in the legislature, and afterwards the Western district elected him, for four years, a member of their state Senate. A well-earned reputation, a deep acquaintance with the science of jurisprudence, and an unaffected simplicity of deportment, are among the fairest claims to governmental promotion. These, the circumspective and penetrating eye of President Jefferson soon discovered, and in the year 1810, appointed the deceased to the office of Judge of the District Court of the United States.

His youthfulness no man could despise. The same vein of judgement and assiduity which had run through his character as a counselor and an advocate, spread itself through all his decisions on the bench. The uprightness of his heart, and the correctness of his judgement procured to him public confidence and esteem. Few men ever possessed in a higher degree the talent of discrimination. Before his piercing observation perplexity became unravelled, and sophistry disarmed; fraud and vice retired to the shades, and the field of inquiry was left in the possession of truth and honour and virtue. He seems ever to have proceeded with the statute of heaven before him—"If there be a controversy between men, and they come into judgement, that the judges may judge them; then they shall justify the righteous, and condemn the wicked."

Earthly promotions are usually encumbered with toil and responsibility. An extraordinary accumulation of business in the admiralty department of the court in which he presided, about ten years ago, presented itself before him. His difficulties were increased by the state of the times. The passions of men were excited by party spirit, and vexed with commercial restrictions. For this difficult and delicate situation Judge Tallmadge was every way qualified. But, alas! the strongest bow, perpetually bent, loses its elasticity. The heavy and continued labours of his office brought on a fever of the nervous kind, which, together with the quantity of mercury administered to him, broke down his constitution. From this period he never regained the vigour of health. **HE SUNK IN THE SERVICE OF HIS COUNTRY.**

The dispensations of Providence are frequently shrouded in darkness, which only time can illustrate; yet often, when, to appearance presaging only ill, they are found ministers of mercy. The disease of body which the deceased experienced was rendered a means of conducting his reflections to the more alarming maladies of an unsanctified heart. He saw himself a transgressor of the laws of heaven,

and in danger of the wrath of the Judge eternal. He saw the system of salvation through the blood of the cross, and was enabled to fly for refuge to the embraces of a Mediator. The duty presented itself of making a public profession of the gospel of Christ, and he became a member of the Baptist church at Poughkeepsie. The confidence of wealth, and the fascinations of honour, were alike ineffectual to divert him from the solemn concerns of religion. These he considered as of the first importance. His strong and inquiring mind discovered clearly the truth of the evidence of the Christian scheme, and it was his constant solicitude that his own life should be governed by its sacred precepts, and that its heavenly influence might regenerate and sanctify the bosoms of thousands.

It was his happiness, in the year 1803, to enter the marriage relation with Miss ELIZA CLINTON, daughter of the honourable George Clinton, at that time governor of the state of New York, and who afterwards filled the Vice-presidency of the United States. This union contributed in a high degree to his comfort, particularly under his tedious and trying affliction. With anxious tenderness she soothed his sorrows and divided his cares. They were blest with eight children, of whom four are yet living.

From the year 1812 the delicacy of his health suggested to his physicians the necessity of his spending his winters in the south. He keenly felt the domestic privations it occasioned, but was never heard to murmur at the hand of his God. With the prophet he was ever prepared to say, "I know, O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me; let, I pray thee, thy merciful kindness be for my comfort." In Charleston, S. C. where he usually resided, and in the surrounding country, he became acquainted with many whose pious affections were akin to his own, and whose sympathies and prayers beguiled the hours of affliction.

The deportment of judge Tallmadge in the world, corresponded with his profession as a disciple of Jesus Christ. He was not ashamed of the gospel. He was ready to defend it 'by pureness, by knowledge, by the armour of righteousness, on the right hand and on the left.' The holy dispositions and conduct which he discovered in his Saviour, it was his desire continually to copy. But while his life before society in general was marked with purity and consistence, it was in the more retired walks of Christian experience that his piety and heavenly-mindedness were conspicuous. In prayer he was copious and fervent. Though his powerful mind was equal to a vigorous and instructive discussion of the higher mysteries of the gospel, his favourite topic in conversation was the religion of the heart. He cherished

a holy jealousy lest he should be deceived on a subject of infinite moment. He delighted in spiritual intercourse with the people of God. Among the poor and afflicted he often mingled the wisdom and sympathies of a judicious friend with the unaffected simplicity of a child. He valued the prayers of others, and would frequently say "the supplications of my dear parents and connexions, which have often been heard on my behalf, keep me still on earth."

The deceased had imbibed large measures of that benevolent spirit which characterizes the present times. The spread of the gospel was his chief joy. He was among the foremost to attempt exertion, or to endure privation for the diffusion of the knowledge of the Son of God. He was among the brethren who from different parts of the Union, six years ago, formed the first General Convention of the Baptist denomination in the United States, and was a member of the Board of missions, from its origination to his death. His holy zeal led him to attend meetings for missionary purposes, when the delicacy of his health would scarcely allow him to leave his chamber. The Board have often been enlightened by his counsels, strengthened by his firmness, and animated by his sincere and fearless adherence to the claims of righteousness and truth. They had hoped to have been favoured with his presence at their session in Baltimore, in April last, but were disappointed. In a letter, dated Charleston, March 27, 1819, he thus writes :

"My own health has been most desponding, ever since we passed Fayetteville, last December, at which place the winter overtook us, and laid me up with a severe agued face for several days, accompanied by a remitting fever and cough ; my flesh, strength and muscles, are prostrate ; the remnant of me must also soon descend. Oh, that I may be found waiting the coming of my Lord !

"It is not probable that I can be at Baltimore so soon as the 28th of April, and if the season should favour and hasten my advance, unless greatly restored in health, I should not be able to think or act with the Board ; and I beg you to make known my most respectful recollections to them, with fullest assurance of my christian and brotherly concern for them, as fellow labourers in the great work of publishing more effectually, the words of life and way of salvation, by Jesus Christ. My prayers are, and will be, that they may have given them from above, the right wisdom ; and that their measures may be followed with successes, which shall make glad the vineyard of our Lord, and show the work to be his."

During the prevalence of fever at New York, early in the fall season, he removed with his family to his father's mansion at Poughkeep-

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His health, at this time, had experienced no material change. The day preceding his death, he rode up to the house of his beloved brother, General James Tallmadge, and afterwards returned to his father's, without feeling any extraordinary sense of fatigue. About one o'clock, while sitting at the dinner table, a violent cough occurred; the rupture of a blood vessel was the consequence, and a distressing hemorrhage ensued. In the course of an hour, he raised up not less than a quart of blood. His mind, calm, collected, and undismayed, seemed waiting the result. On the subsiding of the effluence, in a state of delightful self-possession, his voice continuing, he spoke to his beloved relatives, and would have proceeded, but was reminded of the prudence of his continuing as quiet as possible. He remained composed. During the succeeding night he was often engaged in prayer. In the morning he intimated his expectation, that the return of mid-day would probably determine his end, or leave some room to expect a partial recovery. In the course of the forenoon, he conversed with his wife and children; admonishing them of his approaching dissolution, of his joyful reliance on his Redeemer, and of his entire confidence in the religion he had possessed. He urged upon his children the duties they owed to their mother and to each other, and gave them separately his parting benediction. About noon, on Friday, October 8, 1819, a slight cough renewed the bleeding; pulsation ceased; and without a struggle or a groan his spirit took wing for the skies.

The Board of Missions, on hearing the tidings, ordered their Secretary to write, in their name, a letter of affectionate condolence to the afflicted widow. No apology, it is hoped, is necessary for introducing the following extract from her interesting reply.

"The distressing and to me sudden death of my affectionate husband, the tender partner of all my joys and sorrows, has caused my heart to feel so sensibly for the indisposition of my infant daughter, the last pledge of our love, who still continues quite sick, that I must leave to your friendship the service of tendering the most grateful thanks of my widowed heart, to the Baptist Board of Foreign Missions for the United States. Yet I sorrow not as those without hope. It is my great consolation, that my beloved husband had given good evidence that his hope and heart were set on heavenly realities; that he was a sincere believer in the Lord Jesus Christ; that it was his concern, while he lived, to live to the glory of God; and that he died in faith, with tokens of the Divine approbation and favour:"

"His final hour gave glory to his God."

The remains of the deceased were, on the Sabbath succeeding, removed to the baptist meeting house in Poughkeepsie, where a discourse was delivered by the Rev. Mr. Leonard. The other religious denominations of the place omitted their afternoon meeting, and attended his funeral. The congregation was numerous, the service impressive, and the ceremonies silent and solemn. The body was deposited in the adjoining grave yard, in hope of a triumphant resurrection.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

COMMUNICATIONS.

A. D. 1620 AND A. D. 1820 COMPARED.

EXTRACTED FROM THE LONDON BAPTIST MAGAZINE.

MUSING on the insensible and rapid revolutions of TIME, I found myself hurried forward towards the year 1820. I no sooner thought of the date, than my recollections were thrown back upon the year 1620; and the events which then occurred, and those which are now taking place relative to *emigration* from England to Africa, led me almost insensibly to repeat the observation of Solomon, "The thing which hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

At the former of these periods, England witnessed the departure of some of her best subjects; driven from their homes, first to Holland, and then to the inhospitable wilds of America, by the fierce demon of persecution. Two ships, freighted with persons belonging to Mr. Robinson's congregation sailed from Southampton, June, 1620. These were the intrepid and persevering Englishmen, who founded the colony of New Plymouth, and who endured hardships almost incredible, and encountered difficulties which would have been insurmountable, had they not been experimentally acquainted with the scriptural sentiment, "The Lord is good; a strong hold in the time of trouble: he knoweth them that trust in him."

The year 1820 will be memorable in English history, as the period of thousands of her subjects voluntarily preferring the prospect of cultivating the barren and inhospitable deserts of Africa, to labour-

ing in England, and enjoying safety and protection under her equal laws, and constitutional government.

The all-wise and superintending providence of God in conducting and controlling the affairs of his creatures, was wonderfully displayed in the success which followed the emigration of the Puritans to America. The larger part, however, of the first settlers, not only endured unparalleled hardships, but fell victims to the privations which they suffered. They were indeed diminished and brought low, through oppression, affliction, and sorrow; but eventually it has been said of their children, "Yet setteth he the poor on high from affliction, and maketh him families like a flock." The comparatively short period of two centuries has increased this small afflicted remnant. A nation now exists consisting of many millions of people. Whether the projected settlement at Algoa Bay is destined to produce such astonishing effects in Africa, as the settlement at Cape Cod has already accomplished, is known only to Him who bringeth the blind by a way that they knew not, and leadeth them in paths that they had not known.

It is highly probable that the patient perseverance evinced by the colony of New Plymouth, arose from the principles of religion by which they were influenced. The pleasure which they experienced in worshipping God without the constraints of human laws, and the imposition of the inventions of men, enabled them to endure the miseries which they suffered, but which were infinitely less afflictive than those that they had borne from the violations of the rights of conscience. To this, likewise, may be fairly attributed the blessing of God; which protected them from the savage tribes of Indians, and caused the labours of their hands to prosper. Let the emigrants of 1820 imitate, in their pious zeal, the Puritan emigrants of 1620, and they may calculate upon the care and protection of the Father of mercies. But to enjoy this divine preservation, they must acknowledge God in all their ways; they must erect an altar for God wherever they pitch their tent; they must act in the fear of God all the day long. Let them hear and regard the advice of Asa, one of the kings of Judah, "The Lord is with you, while you are with him; and if ye seek him, he will be found of you; but, if ye forsake him, he will forsake you." 2 Chron. xv. 2.

ON THE SITUATION OF EDEN.

GEN. ii. 10—14.

And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

THE lapse of a few years often leaves important events involved in darkness. A record in many instances may, indeed, bring down to us a sketch of former days. Frequently, however, it is only a sketch; and a knowledge of intervening circumstances is requisite to prevent mistakes, and to give colouring and life to the picture. Tradition, in attempting to supply that knowledge, may obscure by her allegories and her fictions; or tradition herself may be silent. Events which once wrung the hearts of thousands, and involved a whole nation in ruin, are now forgotten. The conquerors and the conquered are to us equally unknown. The city once the seat of opulence and arts, has been swept with the besom of destruction; and no monument, no record, no tradition, remains to direct the curiosity of the traveller, passing unconscious over the barren spot, which in a distant age was adorned with the dwellings of men, and enlivened with the hum of a busy population. On the other hand, the city now the boast of science and the storehouse of antiquities, can furnish no trace of its own origin.

The face of the earth itself is constantly experiencing changes. Here a spring ceases to flow: and there a new one gushes forth. In one country the climate is materially changed from what it anciently was; in another, the river which once rolled its waters through a certain vale, now finds its way into a new channel. Here an island rises from the bed of the sea, and presents itself to the wondering mariner; and there mountains are cast down by an earthquake, and islands sunk in the ocean.

Who then can hope to find any place on earth as it was thousands of years ago? Especially ought we to calculate on changes, if the object of our inquiries lie in the ages beyond the flood; the flood whose mighty waters dashing around the world, and sweeping away the nations, must have greatly disfigured the surface of the earth.

And most of all ought we to calculate on changes, if, travelling back through every age, we reach the remotest antiquity, and attempt to ascertain where was the very cradle of the human race.

It is no wonder that, involved in the obscurities which hang over distant times, different persons have looked to different places for the garden of Eden. Some have thought it to have been in Syria, near Damascus; others, as Reland, in Armenia between the sources of the Euphrates, the Tigris (Hiddekel), the Phasis (Pison), and the Araxes (Gihon). Others, as Michaelis, say instead of the Araxes, the Oxus, which empties into the Aral sea. Others, as Gatterer, for the Tigris substitute the Indus, and place the garden on its banks; for it was planted 'eastward in Eden.' Others, as Josephus and many of the Rabbins, represent the four rivers mentioned by Moses, as being the Euphrates, the Tigris, the Ganges, and the Nile. Others, as the writer of a paper in the Asiatic Researches, assert that they are all found in India, and maintain, according to ancient tradition, and the sacred books of the Persians and the Hindoos, that the garden was in that mountainous tract of country which extends from Bolku and Candahar to the Ganges. There, they inform us, is a winding brook, which forms a lake; and from this lake issue four large rivers. The first is Landi-Sindh (Pison). Gold is still found in its sands, and precious stones in its vicinity. The second is the Hir-Mend (Gihon). The third is Bahlac (Hiddekel). The fourth is the Cundaz (Euphrates). As if to represent the destroying angel described in Genesis, the Hindoos have placed the image of a cherub, or young man, with the countenance, the wings, and the talons of an eagle, at the entrance of the passes leading to this supposed garden of Eden. Others, as Eichhorn and Herder, have viewed the whole description given by Moses, as an embellished picture, the product of the rich imagination of the Orientals. "Others believe the garden was out of the confines of this world. Others have pretended that it was only in the beginning, or before the creation of material beings. It has been placed in the third heaven, in the orbit of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian sea, under the Arctic pole, and in many places to the utmost southern regions. There is hardly any part of the world in which it has not been sought for; in Europe, in America, in Tartary, upon the banks of the Ganges, in China, in the island of Ceylon, under the equator, in Persia, in Arabia, in Palestine,"* and in Africa among the mountains of the moon.

*Parish's Gazetteer of the Bible.

Respecting all these hypotheses it is sufficient to observe, that none of them answer in any tolerable degree to the description in Genesis. They suppose too many and too great changes in the face of the earth, or they seem, in a great measure, to overlook the Mosaic account. The one maintained in the Asiatic Researches appears, indeed, not a little plausible. But it is a great objection to it that none of the names mentioned, either of the countries or of the rivers, correspond with those mentioned by Moses, while the names of all the countries, and of two of the rivers, are found in a very different part of Asia. Notwithstanding, therefore, all the changes which may have occurred, and all the darkness which rests upon this subject, we may hope, with the lamp of divine scripture, to discover some traces of what is described in the passage which we are considering.

The opinion which, upon the whole, appears the most probable, and one which has not wanted able advocates, is that which places the garden among the rivers of Chaldea, not very far from the head of the Persian Gulf.

Speaking of the rivers, Moses says, 'The name of the first is Pison : that is it which compasseth the whole land of Havilah, where there is gold ; and the gold of that land is good : there is bdellium and the onyxstone.'

Here the inquiry arises, Where was Havilah ? It was on *the eastern side of Arabia*.

Several considerations confirm this position.

1. Shur was on *the western*. Exodus xxv. 22. 'So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur.' Now in Gen. xxv. 18, Havilah is opposed to Shur. The sacred historian, speaking of the Ishmaelites who inhabited Arabia, observes : 'They dwelt from Havilah unto Shur, that is before Egypt.' And in 1 Sam. xv. 7, it is said, 'Saul smote the Amalekites from Havilah, until thou comest unto Shur, that is over against Egypt.'

2. The gold in the eastern parts of Arabia was abundant, and it was distinguished for its superior qualities. Diodorus* mentions it as being of a lively colour, like the brightness of fire.

3. The bdellium was found there. The word (בדלה) bdellium, may mean either a *pearl* or a *gum*. But in this connexion it is most probable that pearls are indicated. In Exodus xvi. 31, the manna is said to have been 'like coriander seed, white.' And in Num. xi. 7, it is observed, 'The manna was as coriander seed, and the colour thereof as the colour of bdellium.' The Talmudists, or ancient Jewish expo-

* Lib. 2 & 3.

sitors, interpret the word as meaning a *pearl*, and in describing the manna, say, it was of the colour of pearls. Pearls in abundance were found in the Persian Gulf that washes Havilah. Pliny* mentions, with high commendation, those which were fished in that gulf towards Arabia.

If the bdellium be understood as meaning a *gum*, Dioscorides,† Isidorus,‡ Pliny§ and others testify that it was found in that country.

4. The onyxstone was found there. The words (אבן השרם) so rendered, it is difficult to define precisely. But it is sufficient that the country abounded in precious stones. Strabo|| informs us, that on account of the riches of Arabia, as it abounded in precious stones, and other rare commodities, it became an object with Augustus to secure that country to himself. Diodorus¶ reckons among the advantages of Arabia, its precious stones.

5. On the eastern side of Arabia, various ancient authors place a people under names evidently derived from Havilah, or as the Hebrew word is more accurately pronounced, Chavilah. They are called Chaulothæi, Chaulosii, Chablasii, and by Pliny, *Chavelæi*.

These considerations sufficiently determine the situation of Havilah; and it is not to be supposed that Eden was very far remote. Accordingly the prophet Ezekiel, (ch. xxvii. v. 23.) in an enumeration of countries in those eastern regions, mentions Eden.

‘The name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia.’ The Hebrew name (כוש) Cush, is unhappily rendered Ethiopia. Cush was the ancient name of the country lying on the eastern branch of the Euphrates, and north of the Persian gulf. It is the Susiana of the Greeks and Latins, and it is sometimes denominated by travellers Chuzestan. In 2 Kings, xvii. 24, it is called Cutha, and in the 30th verse Cuth—the termination of Cus or Cuth, being changed by the Chaldeans into *t* or *th*. It was partly from this country, that Salmanasar transported a colony into Samaria, to supply the place of the people who had been torn away in the captivity of the ten tribes.

At some distance on the north was Assyria; and, before it, (קדמת) not to the east of it, passed the Hiddekel. This name is written by Josephus, the Chaldee paraphrasts, the Arabians, and the Persians, *Diglath*; by Pliny, *Diglito*; and by the Greeks, *Diglis*; and hence *Tigris*. Not far to the west of this flows the Euphrates.

* Lib. 6. c. 28, and Lib. 9. c. 35.

† Lib. 1. c. 7.

‡ Etym. Lib. 17. c. 5.

§ Lib. 12. c. 9.

|| Lib. 16.

¶ Lib. 2.

Should we stop here, we should stand on solid ground. We could maintain with confidence, that somewhere in the neighbourhood of these countries stood the garden of Eden. This is all that we can confidently assert. Perhaps future travellers, by exploring accurately the courses of the rivers, and furnishing more correct charts than any which we now possess, will cast new light on the subject.

But while we know that we are near the earliest residence of our first parents, we can hardly resist the propensity to look for the very spot. Let us for a moment gratify our curiosity, and, taking Dr. Wells and Bishop Huet for our guides, examine again the places by which we are surrounded.

The Tigris and the Euphrates form a junction at the city of Apamea; and, after rolling their united waters along for some distance through a most fertile and delightful country, they separate, the western branch passing down by the land of Havilah, and the eastern by the land of Cush, into the Persian Gulf. The western branch, therefore, we may call the Pison, for it winds along the whole side of Havilah, and to Moses, whether he wrote in Midian, or in Arabia Petræa, it was the first river. The eastern branch we may call the Gihon, for it winds along the whole side of Cush, and to Moses it was the second river; and as he extended his view around to the left, the Tigris was the third, and the Euphrates the fourth.

We may now stand on the united stream, which connects all these rivers, and consider it as extending on the right and on the left, and leading us to four heads, or the four entrances into the four rivers. On the bank, then, of this common channel, we may conclude, bloomed the terrestrial paradise.

But, in whatever part of these regions it was situated, a dear, sad remembrance of it, was long preserved among the descendants of Adam. Tradition threw around the story the decorations of fancy, and gave to the poets of antiquity, the golden age and the gardens of the Hesperides. Ever disposed to adapt her account to the inclinations of the people, she gratified them in different countries, by pointing in each to some delightful spot, where she was willing to have it believed, stood, at a period hid in the depth of ancient times, the far-famed garden.

This unfolds the origin of the opinion which has been mentioned, as still existing among some of the Hindoos; and also (to say nothing of other nations) it accounts for the belief which the Syrians cherish, that the primitive Eden was in a deep vale, between the mountains Libanus and Anti-Libanus, near Damascus. Probably it was in that romantic and sequestered spot, that the kings of Syria had the splen-

did place of resort, denominated the house of Eden. It was the house of pleasure or delight, for such is the literal signification of the word Eden. The prophet Amos, (ch. i. v. 5.) in announcing the destruction which was to come upon the Syrian empire, represents Jehovah as saying, 'I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden.' There the natives, confident that they are treading on the ground once occupied by our first father, lead the traveller, as they suppose, to the very place where Adam was created, and to the tomb of Abel.

From these traditions of nations remote from each other, and differing in complexion and language, but claiming equally a connexion with Eden, what is the obvious inference? It is that they all descended from a common stock. These traditions afford one among a multitude of proofs, that God 'hath made of one blood all nations of men, for to dwell on all the face of the earth.*' All claim connexion with Eden—alas! too justly. They all are diseased with sin. They all need the remedy which the gospel of Christ presents, and without it, none can ever enter the celestial paradise.

HISTORY OF THE ENGLISH TRANSLATION OF THE BIBLE.

WHEN, as at the present time, the word of truth is circulating on every side, it may afford pleasure to many of our readers, to learn in what manner our translation of the Scriptures was effected, and has come down to us. In "Horne's Introduction to the Critical study of the Bible," a work recently published, and of high celebrity, the following plain and beautiful outline is given.

The earliest English Bible was executed by an unknown individual, which Archbishop Usher places to the year 1290: of this there are three manuscript copies preserved in the Bodleian library, and in the libraries of Christ's Church and Queen's Colleges at Oxford. Towards the close of the following century, John de Trevisar, vicar of Berkely in Cornwall, at the desire of his patron Lord Berkeley, translated the Old and New Testaments into the English tongue; but no part of this work appears ever to have been printed, though several copies are known to exist in manuscript. Nearly contemporary with him was the celebrated John Wickliffe, who, about the year 1380, translated the entire Bible from the Latin Vulgate: the New Testa-

* Acts xvii. 26.

ment of Wickliffe, was published in folio by Mr. Lewis, in 1731; and was handsomely re-edited in quarto, in 1810, by the Rev. Henry Hervey Baber, one of the librarians of the British Museum, who prefixed a valuable memoir of this "Apostle of England," as Wickliffe has sometimes been called.

The first *printed* edition of any part of the scriptures in English, was of the New Testament, at Hamburgh, in the year 1526. It was translated by William Tindale or Tyndale, with the assistance of John Fry and William Ray: the whole of this impression (with the exception, it is said, of a single copy) being bought up and burnt by Tonsal, bishop of London, and Sir Thomas More, Tindal put forth a new edition in 1527, and a third in 1528; and, two years after, his translation of the Pentateuch appeared at Hamburgh, with another edition of his Testament. In 1535, was published the translation of Miles Coverdale, great part of which was Tyndale's; and two years after, John Rogers, martyr, (who had assisted Tyndale in his biblical labours), edited a Bible, probably at Hamburgh, under the assumed name of Thomas Matthews, whence it is generally known by the name of Matthews's Bible. A revised edition of this translation, corrected by Cranmer and Coverdale, was printed at London in 1539, by Grafton and Whitchurch, in large folio, and from its size is usually denominated the GREAT BIBLE. No new version was executed during the reign of Edward VI.; though several editions were printed, both of the Old and New Testaments.

During the sanguinary reign of Queen Mary, Miles Coverdale, John Knox, Christopher Goodman, and other English exiles, who had taken refuge at Geneva, published a new translation, between the years 1557 and 1560, with short annotations, inculcating the doctrines espoused by Calvin. The New Testament of this edition was the first in English, which was divided into verses. The Geneva Bible was highly esteemed by the Puritans, and, in the course of little more than thirty years afterwards, not fewer than thirty editions of it were printed in various sizes, principally by the royal printers. This translation is allowed to possess considerable merit, for its general fidelity and perspicuity. Eight years after the completion of the Geneva Bible, a new version was published, with two prefaces, by Archbishop Parker, now generally termed the *Bishops' Bible*, from the circumstance of eight of the translators being bishops; although this translation was read in the churches, the Geneva Bible was generally preferred in families.

At length, in the reign of James I., several objections having been made to the Bishop's Bible, at the conference held at Hampton Court

in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead, or had declined the task; for the list, as given us by Fuller, comprises only forty-seven names. These, being ranged under six divisions, entered upon their work in 1607, and completed it in 1610; it was then revised by a committee of six of the translators, and finally reviewed by Bishop Bilson and Dr. Smith; the latter prefixed the arguments, and wrote the preface. This translation, generally known by the name of King James's Bible, was first printed in 1611, and is that now universally adopted wherever the English language is spoken. The edition, generally reputed to be the most correct, is that of Oxford, in quarto and folio, 1769, printed under the superintendence of the late Rev. Dr. Blayney: the text was carefully collated with several correct editions, and the punctuation amended; the summaries of chapters and running titles at the top of each page were also corrected, and 30,495 new references were inserted in the margin. From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*, from which all subsequent impressions have been executed. Notwithstanding, however, the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, His Majesty's printers, but printed by Mr. Woodfall in 1806, and again in 1812 in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of considerable importance. Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text*.

Of all the modern versions now extant, the present authorized English translation is allowed, by those who are competent judges, to be the most exact: its style is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple; it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred.*

To this testimony of bishop Middleton, we may add that of Selden, who recommends it as "the best translation in the world." The committee for religion in the time of Cromwell, allowed it to be "the best

* Bishop Middleton on the Greek article, p. 328.

extant ;" and Poole in his Synopsis says, that "in this royal version occur very numerous specimens of great learning and uncommon skill in the original languages, and of an uncommon acumen and judgement." Dr. Geddes observes, that "every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the nicest precision." It was remarked by Robinson, more than a century ago, that it may "serve for a Lexicon of the Hebrew language, as well as a translation."

THE STUDY OF THE WORKS OF GOD.

IT is our happiness to be favoured with a written revelation of the character and will of God, and of the duty and interests of his rational creatures. This revelation exhibits the origin of the universe. The history of the earliest ages is given, and the detail of successive events continued, to the period when profane history first becomes authentic. The inspired volume challenges our attention by its diversified marks of authenticity and truth. Its plainness instructs, its sublimity astonishes. Hence we learn the original dignity of man, and his lamented defection from God. The path of his restoration through the grace of a Saviour is revealed ; the circle of moral duties described ; and the fountains of sacred consolation are opened, whose streams beguile the wilderness of life, pass through the vale of dissolution, and mingle with the ocean of eternal peace. Happy the men who delight to peruse this best of books ! Prosperity attend the institutions that are giving it gratuitous circulation through the regions of the earth !

But the Bible is not the only medium through which the character of the INFINITE SUPREME is to be collected. It was an excellent saying of Plato, that the world is "God's epistle to mankind." The sacred writers themselves delight to refer to the works of creation. Describing the magnificence of the opening morn, a prophet says, "The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. The sun is as a bridegroom coming forth from his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it ; and there is nothing hid from the heat thereof." The same prophet, contemplating the silent grandeur of a moon-light evening, exclaims, "O, Lord, our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens. When I consider

thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained ; what is man that thou art mindful of him?" In his 104th, and several other Psalms, the monarch of Israel appears not less a naturalist than a saint. "Ask now the beasts," says a patriarch, "and they shall teach thee ; and the fowls of the air, and they shall tell thee ; or speak to the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee." Solomon sends the slug-gard to the ant, and a greater than he directs the impoverished and anxious to consider the lilies of the field and the fowls of the air.

The most interesting images employed in the sacred pages, are borrowed from creation. These can never be understood without an acquaintance with the objects to which they relate. We are taught the dominion of Jehovah from the eagle, his majesty from the lion, his displeasure from a bear bereaved of her whelps, his providence by the fostering care of the hen, and the manner in which, by insensible degrees, he consumes his adversaries, by the secret and silent devouring of the moth. The rock is used as a symbol of his stability, and the broad river and the shade of his benignant influence.

The children of virtue are directed to learn wisdom from the serpent, and innocence from the dove ; activity from the hart, and meekness from the suffering lamb. Emblems of the symmetry, beauty, and value of their character, are given in the oak and cedar, the willow and the palm tree, the myrtle and the pomegranate, the olive and the vine. On the contrary, the sons of vice are compared to boars and dragons, wild asses and goats, sweeping rains and stagnant marshes, deceptive clouds and wandering stars.

With the works of creation, men have sometimes professed themselves charmed, whose lives have discovered no regard for the principles of virtue and piety. It is finely conceived by Milton, that Satan, when ascending from hell with the malignant purpose of destroying our first parents and their progeny, is, for a moment, diverted by the beauties of creating power.

O earth ! how like to heaven, if not preferred
More justly ; seat worthier of Gods, as built
With second thoughts, reforming what was old !
Terrestrial heaven ! danc'd round by other heav'ns,
That shine, yet bear their bright officious lamps
Light above light ;
With what delight could I have walk'd thee round,
If I could joy in aught, sweet interchange
Of hill and valley, rivers, woods and plains,
Now land, now sea and shores with forest crown'd,
Rocks, dens, and caves !—but I in none of these
Find place or refuge !

An inference is obvious ; if creation has charms for impious men, and impious angels, what, in its survey, may not the friends of religion and morality anticipate !

Adam, in innocence, was a natural philosopher. His occupation was to till the garden of Eden, and to dress it. His lovely associate was, probably, employed in the same contemplative task. The fruits and flowers, the bud and bloom, as

“ Touch’d by her fair tendence gladlier grew.”

It was his to give names “ to the fowl of the air, and to every beast of the field.”

Seth, and his posterity, who are denominated the sons of God, are represented by Josephus, as the early cultivators of astronomy. Abraham is thought to have first made the Egyptians familiar with the knowledge of arithmetic and the stars.

The priests, under the ritual economy of the Hebrews, were required by office to distinguish between different classes of fishes, quadrupeds and birds. They must discriminate between fishes with fins and scales, and such as were destitute. They must forbid, from the table of a Hebrew, the eagle, the ossifrage and the ospray, the vulture, the raven, the owl, the cormorant, the swan, the pelican, the stork, the heron, the bat, and the lapwing. To this peculiar people, Divine sovereignty ordained that the weasel and the mouse, the tortoise and the ferret, the chameleon and the lizard, the snail and the mole, should be unclean ! Particular attention was to be paid to the chewing of the cud, and the division of the hoof. Duties of this description must have originated philosophic habits in the priesthood.

In botany and natural history, Solomon appears to have been eminent. “ He spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall ; he spake also of beasts, and of fowl, and of creeping things, and of fishes.” It has with some been a subject of curious inquiry, whether any of the philosophical works of Solomon are extant. The opinion is respectable, at least for its antiquity, that when Alexander pursued his conquests through Asia, his renowned preceptor procured them, and made them the basis of his own natural history.

It is remarked by Smellie, that the intellect or sagacity of inferior animals augments or diminishes in proportion as the formation of their bodies approaches to, or recedes from that of man. Hence it is said, quadrupeds are more intelligent than birds ; the sagacity of birds exceeds that of fishes ; and the dexterity and cunning of fishes, are superior to those of the insect tribes. Whether this be correct,

or not, it is certain that quadrupeds are of high interest to man. The camel, the elephant, the horse, and the ass, bear his burdens; the cow, the sheep, and the goat, afford him sustenance and clothing. The marten, the sable, and the ermine, relinquish their soft and glossy coats at his call.

"The fur that warms a monarch warm'd a bear."

The leopard and the panther retire with reverence as they see him approach; while the faithful dog obeys the eye of his master, bounds at his smile, and defends his person and property from midnight depredation.

We contemplate with pleasure the creation around us, but we must not forget that

"The proper study of mankind is man."

In one important point of view, man appears the chief of the lower creation. Remove other animals from their own climate, and their natures change. The lion of Africa, introduced into the polar regions, would become harmless as a dog, but *man* is every where *man*. He can live in the frigid and in the torrid zone, without those excessive variations which happen to other creatures. The Danes have lived in Greenland, in the 72d degree of North latitude; and the Dutch, under Heemskerk, wintered at Nova Zembla in 1597, in the latitude of 76. Boerhaave asserted, that a heat of from 96 to 100 degrees, would be fatal to man. Adanson saw the thermometer in the shade at Senegal, in the 17th degree of north latitude, at 108½.

Anaxagoras used to say, "Man is the wisest of animals, because he possesses hands." The inequality and pliancy of the fingers enables us to grasp objects of every shape. The human arm can perforate the rock, change the current of rivers, overcome the resistance of stones and metals, and bend their forms at pleasure. The fingers are so obedient to the will, that they can produce to the artist the most delicate imitations of nature,—they are the *spinsters and seamstresses of the world*.

Dr. Paley observes, that where the mind is in danger of being confounded by variety, it is sure to rest upon a few strong points, perhaps on a single instance. For his own part, he says, he takes his stand in human anatomy; particularly the pivot on which the head turns, the muscles of the eye, the course of the chyle into the blood, and the constitution of the sexes, as extended throughout the whole of the animal creation. But surely it is in *intellect* that the superiority of man appears! Happy for him if that intellect be employed in the worship of his glorious Creator, and in the contemplation of his wondrous works.

THE SYCAMORE.

THE Sycamore is a large and spreading tree, and one of the most common in Egypt and Palestine. Its grain and texture are very coarse and spongy ; which is the reason that the people of Israel, yielding to the suggestions of pride and vanity, proposed to substitute in their place the finest trees. "The sycamores are cut down, but we will change them into cedars." The sycamore buds late in the spring, about the latter end of March, and is therefore called by the ancients, *arborum sapientissima*, the wisest of trees, because it thus avoids the nipping frosts to which many other trees are exposed. It strikes its large diverging roots deep into the soil ; and, on this account, our Lord alludes to it as the most difficult to be rooted up and transferred to another situation. "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you." The extreme difficulty with which this tree is transferred from its native spot to another situation, gives to the words of our Lord a peculiar force and beauty. The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up, and insert it again so as to make it strike root and grow ; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to the other ; yet, says our Lord, a task no less difficult than this to be accomplished, can the man of genuine faith perform with a word ; for with God nothing is impossible, nothing difficult or laborious.

[FAXTON'S ILLUSTRATIONS.]

PRESENT ENCOURAGING ASPECT OF THE UNEVANGELIZED PARTS OF THE WORLD.

THE Christian of the present day is often asked, "Why do you indulge so high hopes of the spread of the gospel ? Why do you expect that the Jew, Mahommedan, and Pagan, will suddenly break over their prejudices, and exchange their religion for yours ? Why do you believe that the present and future generations of Christians are about to do more for the church than their predecessors ?"

To questions like these he is ready to reply, in the first place, that the unevangelized nations are actually in a more favourable state to receive the gospel now, than formerly. They are more perplexed

with doubts respecting their own religion. They are better acquainted with christianity, and less hostile to its interests.

Another propitious omen is, the extensive prevalence of peace. The various nations seem to have agreed, almost with one accord, to beat their weapons of war into implements of husbandry; and while their wealth and population are rapidly increasing, they are enjoying and imparting, more and more, the blessings of science and civilization.

But neither the present spirit of the unevangelized nations, nor the extensive prevalence of peace, is so elevating to the hopes of the Christian, as *the present spirit of Christendom*. What this spirit is, so far as relates to the present case, may be seen from a small collection of facts. About 90 years ago, the little band of Moravians, scarcely 600 in number, began their missionary work. Of all the multitudes then professing the name of Christ, *they* only seem to have felt the force of his parting injunction, "Go—preach the gospel to every creature." In this grand work, for 70 years, they continued to take the lead of all the Christian world. Within the last 20 years, the church at large has been waking from her slumbers. Instead of 150 missionary labourers, she has now in the field a number not less than 400.—Sixteen years ago, scarcely a single Bible society of any extensive influence, existed. Now, the number publicly known, is little short of 1000. Before the establishment of these societies, little was done towards translating and printing the Word of Life for the barbarous nations. Since then, nearly 50 of these nations have begun to read, in their "own language, the wonderful works of God." To the Missionary and Bible societies, may be added those for disseminating, in different languages, moral and religious Tracts, those for the support of schools among the heathen, and those for the more complete education of missionaries and other ministers of the gospel. Nearly all these societies, it is to be observed, are of very recent date.—One more Christian institution remains to be noticed, the influence of which, though at present chiefly domestic, will soon be felt beyond the bounds of Christendom. It is that of Sabbath schools. It hardly needs be mentioned here, that, in this country, these schools, though now so common, in 1815 were scarcely known. In Europe, this institution has indeed been longer in operation, yet even *there*, it must be considered as just rising from its infancy. This institution, with the ordinary blessing of Divine Providence, promises fully to initiate our youth into the principles and duties of christianity, and furnishes a sure pledge, that the great work of evangelizing the world, which is advancing under auspices so favourable in the present generation, will not be suffered to languish in the hands of the next.

It is not, however, from these passing events, that the unevangelized world has assumed an aspect so encouraging to the Christian. He knows that these events, considered by themselves, partake of all the uncertainty which characterizes other human concerns. But he regards them in connexion with the word and purposes of God. When he takes a retrospect of the moral world, and marks the progress of the late mighty revolution it has experienced, and when, in his astonishment, he opens his Bible, and is met with its numerous plain predictions of such a day as this, and even of a far brighter day to the church,—he is compelled to say, “surely this can be none other than the work of God. Surely the time to favour Zion, yea, the set time, is come—when the heathen shall fear the name of the Lord, and all the kings of the earth his glory.”

[PANOPLIST.]

THE INWARD CONFLICT OF A CHRISTIAN.

NOTWITHSTANDING, by the fall, man has lost all desire after moral purity, he has not altogether lost a perception of its nature and value. Some consciousness of the loveliness of virtue, and the odiousness of vice remains. This an apostle describes as the work of the law written in the heart, the conscience also bearing witness, and the thoughts, the mean while, accusing or else excusing one another. In proportion to the degree of light possessed in the mind, is the power of conscience over its faculties. Persons who have had a religious education, who have frequently attended the worship of God, and seen truth portrayed in its various forms, are incapable of sinning with the insensibility of others. Though ready to confess themselves strangers to the grace of Christ in the heart, and unconscious of any restraints imposed by a possession of the gospel, they can no more blaspheme their Maker, ridicule religion, and violate the Sabbath, as others do, than can the sheep untrembling ascend the fearful precipices in which the goat takes pleasure.

But powerful as is this contest between a passion for sin and the restraints of conscience, a still greater exists in the heart of every sincere Christian; a conflict which arises, not from a wish to oppose the sense of right which he feels; for he exercises himself night and day, that he may possess a conscience void of offence toward God and toward men; but because there exists a law in his members warring against the law of his mind, and bringing him into captivity to

the law of sin which is in his members. It is the conflict of flesh and spirit, of the old man and the new man. Rom. viii. 5. Eph. iv. 22.

The law of the members is the same with what Paul denominates the law of sin. It is a law, because imperious in its dictates, and enforced by sensual sanctions. The law of the mind is the same with the law of God, in which the apostle, after the inward man, delighted. The former is carnal, the latter spiritual. The law in the members commands us to make provision for the flesh to fulfil its lusts; the law of the mind enjoins to deny ourselves, and take up the cross. When, obedient to the law of sin, we stretch out the hand to seize on guilty pleasure, the law of God cries, "touch not, taste not, handle not." While the voice of the one is, "let us eat and drink, for to-morrow we die;" the other replies, "be not deceived, evil communications corrupt good manners." The language of the law of God is, "reverence my sanctuary;" the law of sin suggests, that if oxen or land be bought, if a wife be married, if friends intrude, if the heavens be clouded, or the sun beams fall too fervid, if the preacher be too uninteresting or too tedious, the sanctuary may be occasionally disregarded. The law of the mind commands us to enter our closet, and pray to our Father in secret. The law of the members declares the season inconvenient, the frame too drowsy, and the omission, at most, but a trifling offence. Thus one is opposed to the other, and this opposition discovers itself in the forming of our sentiments, the government of our passions, and the conduct of our lives. The Jewish doctors say, that "there are two hearts in man, the good imagination and the evil imagination. As long as the righteous live, they are at war with the corruption of their nature; when they die, they are at rest." When God converts the heart, he pours not forth the light of his grace to such a degree as that darkness is entirely chased away. Nor is it his pleasure that regeneration should be instantly succeeded with an admission to heaven. Canaanites were left in Judea, lest the people should forget the commandments of the Lord. In the bosom of the real believer remain impure affections, the conquest of which can be effected only by those spiritual graces which the Holy Ghost produces, whose exercise proves our profession sincere, and which tend to our felicity and glory.

The inward conflict we speak of, is not always supported with the same degree of ardour. Sometimes the Christian sinks into a state of guilty negligence. He seems as though he had dropped the weapons of his warfare, and instead of rising a conqueror, appears carnal, sold under sin. At other times, he obtains such victories over his depravity, as lead him to presume that, as sin shall not have dominion over him, so it shall prove no more an obstruction to his progress in the

knowledge and love of God. The corruption of human nature is susceptible of irritation from the sense of duty. Evil thoughts, like the birds descending on the sacrifices of Abraham, will approach when we are engaged in our most holy things. Spiritual wickedness will climb our high places. "Sin," said the apostle, "taking occasion by the commandment, wrought in me all manner of concupiscence." Without the law sin was dead. In this painful strife, which must continue as long as we remain in the body, the Christian is often ready to yield to despair. He is distressed at discovering in himself so much that is unlike his God, unlike to all that his best desires are coveting. He feels as did Ezra, "O, my God, I am ashamed, and blush to look up to thee." Often he is perplexed as to the safety of his state. The language of the pious Flavel suits his case; "Alas, if I do not look into my heart, I cannot be sincere: if I do, I can have no comfort."

If I turn my eyes within,
All is dark, and vain, and wild;
Fill'd with unbelief and sin,
Can I deem myself a child?

"O! wretched man that I am, who shall deliver me from the body of this death." The deepest affliction is frequently the immediate forerunner of deliverance. In the case of Paul, the sigh of sorrowfulness is succeeded with the voice of triumph, Rom. vii. 25. "I thank God, through Jesus Christ our Lord." His gracious aid ensures the final victory. Some copies of the scripture read, "the grace of God through Jesus Christ our Lord," as if to intimate that the graces of the Spirit shall prevail over the sins to which they are opposed. Pride shall be vanquished by humility, lust by mortification, contention by peaceableness, and covetousness by contentment. As in the history of Jacob and Esau, the elder shall serve the younger.

Reader! art thou engag'd in the holy conflict? If thou art, encourage thyself. The saints in every age have maintained the fight before thee, and in a very short period the struggle shall for ever cease.

MISSIONARY INTELLIGENCE.—FOREIGN.

ENGLISH MISSION TO THE EAST.

Extract of a letter from Rev. Mr. Lawson to Dr. Baldwin, dated

REV. AND DEAR SIR,

Calcutta, Sept. 9, 1819.

BY this opportunity you will receive a parcel of letters, which yesterday I received from Rangoon. The news you receive from our dear brethren, will, I am confident, highly interest you and the friends of our Redeemer in America. At length the mercy of Jehovah hath appeared in the long benighted land of the Burmans. One has been lately brought to the knowledge of the truth, and has been baptized by brother Judson. Let the people of God in America take comfort. They have not prayed and wept in vain. I trust this is the commencement of a most glorious work in the Burman dominions. But O, that I had not to grieve your heart by the communication of unwelcome intelligence! Our dear brother Wheelock is no more! This I know will particularly affect you, connected as you had been with him in the bonds of church fellowship.—When he left Calcutta, he raised blood considerably. On arriving at Rangoon, he gradually grew worse, till at length he considered it as his duty to try the last, the only expedient to regain his health, for he wanted to live for the sake of the poor Burmans. He thought the assistance which might be procured at Calcutta, would, by the blessing of God, be the means of restoring him to health. But in this he was disappointed. It is true, for a few days at sea, he seemed considerably better, and was in a gracious frame of mind; but the weakness, from an inveterate consumption, began again to increase very rapidly, and he was much affected with delirium for several days.—It will agonize your mind, to hear the rest. O, my poor brother! One day while under the influence of delirium, he, it is supposed, plunged into the sea, while the vessel was proceeding with such velocity as to render it impracticable to make any attempts to save our dying brother. All this was done in the wildness of a moment. At once he disappeared—and his beloved partner found herself suddenly widowed and alone. I cannot enter into particulars. Mrs. Wheelock will forward every necessary communication. O, how I feel for my poor brother's relations! Do, Sir, pour into their hearts the balm of gospel comfort. This is a sore trial—a dark Providence; but God knows best the nature of his own plans. Brother Wheelock, when himself, was, beyond all doubt, a lover of Jesus, a holy man of God; and is he not amongst the ransomed in glory? Doubtless he is. His sun, it is true, set in a cloud—but we are to remember what he was when in the enjoyment of his reason. Then, he was calm in affliction, waiting with patience his crown of glory, depending most fully on the sufferings and death of Christ. And on this foundation, he said his spirit was willing to enter the invisible world. Sister Wheelock has been residing with us in Calcutta, and is enabled to bear this truly distressing providence with christian resignation. She is on a visit to Serampore. We expect her soon again in Calcutta, and we shall esteem it our privilege to administer to her comfort in every way. I am most fully of opinion, that brother Wheelock was justifi-

fiable in leaving Rangoon for the establishment of his health, although Divine Providence has seen fit to disappoint our faint hopes that his life would be prolonged unto the cause of God.

This event, dear Sir, calls for our deep humiliation before God. We are ready to say, "Show us wherefore thou contendest with us." But we dare not murmur. May he not be about to develop some grand design respecting the poor Burmans? And these afflictions may be the clouds and darkness which will give greater glory to the after-exhibition. And may we not expect that something of this is likely to result, from the present political state of the country, and the pleasing appearances which have already displayed themselves, relative to the mission? The metropolis of the country deluged in blood—the baptism of a converted Burman, the first one—and the mysterious death of a missionary with a heart all devoted to the poor Burmans—these, Sir, are great events. Let us wait with solemn awe. This may be the time of the Lord's coming. Let his will be done.

We are, through mercy, continued, and somewhat prospered in our labours in Calcutta. Our Bengalee meeting-houses are very well and constantly attended. Another has been recently opened through the bounty of a *poor woman* who gets but 3 or 4 rupees monthly for her subsistence. This she has done to manifest her love to Jesus. We are endeavouring to collect for a small chapel which we wish to raise in a populous part of the city for English worship, but shall be delayed for want of funds. Our schools prosper. We have several printing presses at work. There is much preaching amongst the natives, and many tracts are distributed. Last Sabbath day I had the pleasure to baptize, in a tank, Mrs. Yates, (wife of Rev. W. Yates, one of my dear brethren) and three others. May God graciously preserve them all in his good ways. A Jew was present at the baptizing, and was pleased to find that we baptized exactly in their way. He said, that at Cochin, his native place, many of the Malabars have become Jews, and they always baptize them on their admission amongst them, and never dream of two modes of baptism.

Extract of a letter from the Rev. Wm. Ward to Elder Joseph Maylin, dated

MY DEAR BROTHER,

London, Feb. 9, 1820.

I HAVE received your very kind letter, and return my thanks for it. I hope to leave England for America in May or June. I have received letters from Serampore. Drs. Carey and Marshman are well. Mrs. Marshman was ill, and expected to visit England for her health. Brother Wheelock died on his way from Rangoon to Calcutta. The first Burman has been baptized at Rangoon. The first Chinese baptized by brother Robinson in Java. About twenty natives have been baptized in Bengal last summer. Brother Randall is dead. O, how mournful these tidings respecting our dear brethren cut off in the midst of their race. In Jamaica, brother Kitchen and his child are dead; they died the same day.

I hope I have derived much benefit from the cold of England. My strength seems much consolidated. We have no revivals in England. The spirit of prayer for the outpouring of the Spirit's influences has not yet fully come.

CHRISTIANITY IN INDIA.

The substance of the following circular has been distributed in England; we are requested to give it publicity in our Luminary.

THE population of Hindoosthan, it is supposed, amounts to not less than 150,000,000 of souls. Except a few heathen, recently converted to christianity, all these are "lying in wickedness," and destitute of Christian teachers. There does not exist at present in India one christian teacher for each million of souls, notwithstanding the command of the Saviour—"Go ye into all the world, and preach the gospel to every creature;"—"Go teach all nations." It is further evident, that of other countries christians never can, by their own *individual* exertions, teach all these tribes, speaking more than fifty different languages, or dialects. If the heathen in India ever be called, they must be taught by converted natives. Upon the converted natives themselves the great weight of this immense cultivation must rest. Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore, have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and "taught the way of the Lord more perfectly." It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the Divine word, and of the foundation principles of the system of redemption, as is absolutely necessary to a christian teacher, and without which, the hope of real good from him is small indeed.

Did a native missionary possess the same knowledge and the same grace as a European one, he would be worth ten of the latter: in the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life, there is no comparison.—Still, however, the English missionary, *at present*, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the general objects of the Mission, to the Translations, or the Schools. These cannot be diminished without impeding the work. The object of this address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help, till we see hundreds in the field gathering in the glorious harvest.

By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves of the living, in the rivers, under the wheels of the car of Juggernaut, and on the roads to the sacred places all over India, and of all these children smothered, strangled, or thrown into the mouths of the alligators by their own mothers; yea, the cries of all these millions perishing without Christ, and without hope, are Christians called upon to assist in this, it is conceived, immensely important undertaking.

From the missionaries in the Society Islands, dated Eimeo, December 6, 1817.

WHEN the Active arrived, the gospel of St. Luke, in the Otaheitan language was in press, and the first sheet had been printed off; but, on the receipt of the paper so kindly presented to us by the British and Foreign Bible Society, we immediately resolved to augment the number of copies from 1500 (which was all that our paper would allow) to 3000; a more adequate supply for the multitudes that can read. Indeed there is a prospect that reading will become general in all these Islands. We have written to New South Wales, for skins, &c. to bind the books; as it will be of little use to put them into the hands of the natives except they are strongly bound.

With respect to translations, the Gospel of St. Matthew is nearly finished, and the Acts of the Apostles is in hand.

The paper we receive from the Bible Society shall be wholly and exclusively used for printing the Scriptures "*without Note or Comment.*"

From the same, Taheite, July 19, 1818.

READING is become general among this people, and they are diligently engaged in teaching each other. THREE THOUSAND copies of St. Luke's Gospel have been printed, and sold for *three gallons of Cocoa-nut oil* each copy. Many thousands are sadly disappointed that there are no more. We believe that ten thousand copies might have been sold in ten days. We hope to progress in printing and publishing the sacred Scriptures.

DOMESTIC MISSIONARY INTELLIGENCE.

Extract of a letter from Rev. Mr. Eastman, to the Cor. Sec. dated

DEAR BROTHER,

Natchitoches, Feb. 23, 1820.

THOUGH I am no longer under your direction as an officer of that body, yet I hope you will permit me occasionally to address you, and kindly favour me with your pious reflections and judicious remarks. The yellow fever visited Natchez again during the last fall, and raged with such alarming fatality, as to compel the inhabitants to disperse into the country, where they remained two or three months.

This circumstance very much deranged my promising operations in that city. Before I could re-establish myself there, had a pressing invitation to visit this destitute place, at which I date this letter; and pretty soon after another invitation to the pastoral care of the Baptist church in Pittsburg. Was for some time undetermined which way to direct my course; but after having made it a subject of deliberation and prayer, received an impression that it was my duty to introduce the gospel of Christ here, and renounce the idea of going to Pittsburg, or defer that call till some further intimations of Providence. Have been here about one month. My arrival seemed to have been anxiously anticipated, and my reception among the people was sufficiently cordial. Natchitoches, is situated about two hundred miles west of Natchez, on the bank of Red river. It has a small market house, a Roman Catholic meeting house, a jail, a court house, of brick, an academy, and perhaps seventy-five families, more than half of which are French. The academy was much in want of a preceptor, and the Americans, apparently, desirous of having Protestant preaching, of which there has been none of any consequence in the place. I have had the pleasure of being introduced to some agreeable persons here, but the largest part of the population is immoral and profane. The seeds of vice have flourished with unobstructed progression, and nothing but the power of God is able to check the sturdy growth. Finally, it is, I conceive, a very proper field for evangelical cultivation, and I am happy to reflect that in labouring here I continue to prosecute the pious views of the Board, which has formerly patronized me. Notwithstanding iniquity abounds, yet the Lord seems to have opened the ears of this people to hear the word of life, and my prayer to God is, that their hearts may be opened also, to receive the truth in the love of it. They are prompt in their attendance on the means of reform. Our Sabbath day congregations are crowded. The academy where we hold our meetings, is not sufficient to contain them.

Brother M'Call has settled near Port Gibson: he is industrious, useful, and respected. Brother Ranaldson still continues his successful operations in St. Francisville. He expects to be in Philadelphia at the next Convention, as a delegate from the Mississippi Baptist Mission Society.

Extract of a letter from Rev. Mr. M'Call, to the Cor. Sec. dated

REV. AND DEAR SIR,

Port Gibson, (Mis.) March 6, 1820.

I HAD been in the State eight or ten months before an instance of recent conversion came to my knowledge; but, since my last, several, it is hoped, have occurred: the friends of Zion seem to have hope that the Lord will, ere long, revive his work in this region. "By whom shall Zion (instrumentally) arise?" there are few to take her by the hand. In the northern section of this state, embracing five counties, in which are its metropolis, and four other of its principal towns, with a numerous white and black population, there are seven ordained Presbyterian and Baptist ministers with a few Methodist. These, excepting only two or three of the latter, have to pursue some secular calling for a living. The consequences are, that some places are entirely neglected; some churches are without pastoral care; and very few congregations have stated preaching oftener than once a month; though I am happy to say, it is common for

churches to meet on Saturday, before the stated monthly meetings. The preachers, occupied as they are with secular concerns, have too little opportunity for study, to range through the field of truth, in its length and breadth, to bring forth "thing *new* and old. Hence some very important subjects are but slightly investigated, and seldom, if ever, treated in their public discourses. I do not recollect to have heard the Millennium mentioned, nor even an allusion to its approach, in any sermon from my Baptist brethren in this state. Let the people be taught to *expect* a Millennium, understand its nature, and the duties of believers in reference to it, and above all, let them *feel its spirit*, and their purses will be open; will be *kept open* to supply the treasury of the Lord.

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From the Fem. Mis. Soc. to the Cor. Sec. dated, Catskill, Dec. 10, 1819.

THE annual period has arrived, that calls for our mites to be cast into the treasury; and when we realize how much money is required to forward the labours of our missionary brethren, among the illiterate natives; we cheerfully contribute, and present you this small sum of twenty dollars, praying that it may be a free-will offering, for none other is acceptable in the sight of God. Our society is small, consequently, can send but little. But we hope that, while we, of our penury, cast in our mites; others, of their abundance, may cast in much. May these small streams soon unite in a broad channel, upon whose waves shall many a gospel herald float; to dispel darkness, and cause the sun of righteousness to shine; and may its waters overflow the banks of the Ganges, and wash away superstition and error from these heathen shores, that have so long been darkened with idolatry. How can any, who read the situation of the benighted heathen, remain inactive? Oh! that all were emulous to assist in sending light and knowledge to those who sit in the region and shadow of death! Have we not sufficient reason to believe, the Lord is pleased with the exertions of his children to propagate christianity? Does not the smiles of Him, who said, "Go ye, therefore, and teach all nations," irradiate every cloud of discouragement, and cheer the heart of the missionary? Surely the wished for morn begins to appear. Some of the mission seeds begin to shoot forth the tender blade. Witness many of the South Sea Islands, some of the inhabitants of the Cape of Good Hope; and various other parts of the vineyard, turned from worshipping idols, and bowing to the king Immanuel. When we call to mind the commencement of the christian religion, that it was as a handful of corn in the top of a mountain; we are led to admire its growth. With what wisdom has God preserved and enlarged Zion! May we not, with the greatest confidence in the promise, anticipate that glorious day, when all the poor shall have the gospel preached unto them. Then will the truth of the gospel shine conspicuously, and every corner of the earth receive light from its illustrious blaze.

In behalf of the Society,

LUCINDA SHEPHERD, *Secretary.*

The Female Society of Holmesburg for the promotion of the Gospel.

THREE years have elapsed, since we associated ourselves for the promotion of the gospel. Thrice have we been reminded of our frailty by the death of active, zealous, and respected members. This day we are called to sympathize with dear bereaved friends ;* though we sorrow not as those without hope ; for her heart was fixed, trusting in the Lord ; and we believe "*her evening sun has set without a cloud.*" It becomes us seriously to inquire what influence the truth as it is in Jesus, has had upon ourselves, and how far we have been instrumental in conveying the blessings of the gospel to others, remembering that He who searcheth the hearts, and trieth the reins, will be our judge. We have to lament, that so much languor pervades our society ; some that set out with us have fainted by the way. Such would do well to consider the import of these words of our blessed Saviour, "No man, putting his hand to the plough, and looking back, is fit for the kingdom of heaven." In looking over reports of different societies, we find that these discouragements are by no means peculiar to us. Some complain of those that said, "*I go, and went not.*" Was it not the same spirit, which caused many of the disciples who followed our Lord in the days of his humanity, to go back and walk no more with him ? Was it not the same spirit in those pretended followers, which caused the blessed Immanuel to exclaim, in that pathetic interrogation, "*Will ye also go away ?*"

The title under which we are associated, should engage us with a noble zeal to do with alacrity all in our power to advance the cause of Zion. Christians, especially those who live under the meridian blaze of the *gospel*, should shine as lights in the world. We are commanded to do with our might, whatever our hands find to do.

It appears by the report of a committee, chosen at our last meeting, to examine our books, that we have made the following appropriations for the promotion of the gospel, in the different denominations of which our Society consists : viz. 25 dollars to the Episcopal Missionary Society for the furtherance of the gospel in Pennsylvania ; 25 dollars to the Theological Seminary at Princeton, to aid pious young men, who were in necessitous circumstances, in their preparation for the gospel ministry ; 50 dollars to aid the fund of the Baptist Education Society ; 25 dollars to the Methodist ministers, then on this circuit ; 25 dollars to an Episcopal Benevolent Society ; 50 dollars in aid of the Baptist School establishment near the Great Crossings in Kentucky, for the instruction of Indian youth ; and 18 dollars 81 cents, to furnish books for the Sabbath School in Holmesburg ; amounting in all to 218 dollars 81 cents, besides incidental expenses. Well may we say, hitherto the Lord hath helped us. Let us persevere with renewed vigour, and active exertion, relying on the arm of Omnipotence for strength to support, and wisdom to direct us : should our dearest friends attempt to check our ardour, let them know, that

"What our charity impairs,

"We'll save by prudence in affairs."

We have witnessed much of the fruits of the Spirit, (which are joy and peace) in our meetings ; all our deliberations and determinations, have been signalized by the utmost harmony. While we raise our adoring eyes to the great Head of

* Alluding to the death of Mrs. Frances Lewis.

the church, in thankful acknowledgement for the many and special favours we receive from his beneficent hand, how shall we express our gratitude to his dear ministers, of different denominations, who have so readily, in compliance with our frequent invitations, addressed us on the evening of our quarterly meetings; which have strengthened our hands, and engaged our hearts. May it be the devout aspiration of every soul, Lord reward them for their labour of love; may their counsels and admonitions be written on our hearts, and copied in our lives.

We are not (like some of our sisters) called to great and arduous toils, to cross the boisterous ocean to spread a Saviour's name in an inhospitable clime, or to traverse the wilds of Africa, among savage beasts and more savage men. Let your thoughts for a moment revert to the far distant Isle of France; there, in a sequestered spot, beneath the shade of a spreading evergreen, behold the silent repose of the sacred dust of her who with steady faith, and eye firmly fixed on her great propitiatory sacrifice, drank to the very dregs the mingled cup of sorrow and joy and with her dying breath rejoiced that she had had it in her heart to do what she could for the heathen. Witness the indefatigable Mrs. Judson, surrounded by a group of Burman females, eagerly bending to catch the sounds of the gospel, as they flow from her lips; view them humbly kneeling by her side, while she with lifted eyes and imploring hands points them to the Lamb of God which taketh away the sins of the world: importunately soliciting the Author of their existence to unfold to their benighted minds, the wonders of redeeming love. But shall we supinely pass by the more degraded part of our sex, who seldom if ever attend on the means of grace? I readily anticipate your answer. No, we will (as far as our influence extends) by precept and example, allure them to the house of God; we will point them to Calvary; we will do more,—we will, on the evening of our quarterly meetings, invite a minister of the gospel to preach a crucified, risen, and ascended Saviour.

MARY HOWE, *President.*

ON PRAYER.—A CIRCULAR LETTER.

The Elders and Messengers of the Fairfield Baptist Association, convened at Milton, Vermont, on the 25th and 26th days of August, A. D. 1819, to the churches which they represent:

GRACE UNTO YOU AND PEACE BE MULTIPLIED.

SUCH, dear brethren, was the affectionate salutation of an Apostle, and such, we trust, is the most ardent desire of our hearts: for the multiplying of *grace* and *peace*, to the churches of the Lord Jesus, is connected with the dearest interests of man, and the glory of God. One of the most obvious things which it requires, is the constant and lively exercise of godliness; and to promote this we know of nothing better adapted than *Prayer*. Permit us, therefore, in addressing you at the present time, to offer a few thoughts on the performance of this duty.

That prayer is a duty we need not labour to prove. The volume of inspiration has decided the point. It informs us that Jesus spake a parable to this end, 'that men ought always to pray, and not to faint.' It directs us to pray without ceasing. It points to Calvary; it exhibits there the blood of atonement, and shows us the way of access to the mercy seat. It teaches us how to come, 'lifting up holy hands, without wrath and doubting.' It abounds in exhortations and commands, to offer prayers, and in assurances that, ascending from contrite and believing

hearts, they shall be heard. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.'

We live in a world of trouble. Often the brightest morning is soon overcast with clouds and darkness. Our favourite plans are frustrated. Our fairest hopes in life are cut off, as the blossoms of spring by an untimely frost. We are visited with losses and with sickness. We see our dearest kindred and friends torn from us, and laid in the cold grave. Living troubles also, in various forms, arise from sources from which we least expected them. Perhaps, too, the light of God's countenance, which once beamed upon our souls, is withdrawn; while the sinfulness of our hearts and of our lives fills us with distress and with gloomy doubts.

At such a time, brethren, you well know where, and where only, relief can be found. 'Is any among you afflicted, let him *pray*.' Instead of increasing the weight of his afflictions by an obstinate and silent melancholy, or by constantly complaining to men, let him retire and pour out his complaints in secret to God. He may then hope to come forth comforted, sweetly resigned to the will of his heavenly Father, and rejoicing in the precious promise, 'As thy days, so shall thy strength be.'

It is not under great and overwhelming calamities only, and those which come in a manner directly from the hand of God, that we are to resort to prayer. Afflictive events frequently befall us, which compared, for instance, with the death of a dear relative, would be accounted small, but which, however, in no small degree, embitter our existence. We daily think of them, and perhaps complain; and especially if they have arisen from the misconduct of others, we are apt to make them too often the subjects of conversation with our friends, while we neglect to mention them to our 'Father which seeth in secret.' Surely this is not the method in which He, without whose notice not a sparrow falls to the ground, would have his children receive his dispensations.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful songs would oftener be,
"Hear what the Lord has done for me."

We are daily exposed to temptation. Each is liable to be 'drawn away by his own lust, and enticed.' The perverse tempers of some with whom we have to deal, the insidious designs of others, and our peculiar circumstances, sometimes all conspire to lay a snare for us. Alas! how many have been taken in an evil hour! How many have brought anguish to their own bosoms, and a reproach to religion! Where then is our own security? Our Lord has left a solemn admonition: 'Watch and pray, that ye enter not into temptation.' Prayer is admirably adapted to calm the tumult of the passions, to repress every unholy desire, and awaken a solemn recollection that the eye of God is upon us. And if deeply impressed with this recollection, could you, brethren, plunge into sin? On the contrary, you would find that 'God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape.' It is folly, it is sin, to wait for the near approach of danger. Let us rather secure beforehand the protection of the Almighty. But however sudden and strong may be the temptation, nothing can excuse us from turning away, or making a pause, and raising at least a silent prayer to heaven.

Is the appearance or demeanor of any around us disagreeable? Perhaps the fault is in ourselves. But whether it is or not, we shall find that prayer for them in particular, is one of the best expedients to enable us to bear with them, and prevent in them, as well as in ourselves, the tendencies to strife and animosity.

Have we been injured by unfriendly men? We are in danger of indulging unchristian feelings towards them. To guard against those feelings, to produce in ourselves the forgiving temper which the Gospel requires, and the pity which our enemies need, what can be better adapted than to pray for them? And what is the direction of our Lord? 'Pray for them which despitefully use you and persecute you.' Indeed it is impossible to offer for ourselves an acceptable prayer, while in our hearts we have ill will towards any person. This the Saviour most explicitly teaches; and of this he would have us solemnly reminded whenever we bow before God, and ask the forgiveness of our trespasses.*

Has a brother of the church fallen into sin, or by some means has he had his affections alienated? We endeavour to reclaim him. But 'a brother offended is harder to be won than a strong city.'†—Shall we go in our own strength? Shall we not rather first of all spread the case before *Him* without whom we can do nothing, and engage him to undertake for us? Perhaps it is a personal offence against us that the alienated brother has committed. It has been repeated, and others have been added, till we can endure it no longer. We feel that he must make retraction or be excommunicated; and perhaps we have so far lost our charity for him that we insensibly begin to prefer the latter. But, though we do not expect to gain him, we must, for the sake of form, take the previous steps requisite in order to bring him for trial before the church. Brethren, whenever such are our feelings, we are in the utmost danger of going to the offender with a wrong spirit. Would it not be wise for us to retire, and humble ourselves in prayer at the feet of the great Searcher of hearts? Would it not be wise to pray for ourselves and for the offending brother, not only once, but again and again, till the injury done to us, or to our particular friends, becomes the least of the motives that actuate us; till the bleeding cause of Christ fills our view, and constrains us; till we feel that tenderness of heart, that sincere and ardent desire for our brother's reformation, which will lead us to entreat him with tears? Prayer thus attended to, we are sure would be followed with a blessing. Many new offences would be prevented, and many an old one healed for ever. The number of doubtful and distracting cases brought for the decision of the church would thus be diminished, while the spiritual health of her members, and the honour of her Redeemer, would be promoted.

Is any one in doubt with regard to some doctrine or duty of religion, or with regard to the place which he should occupy in the church? He is exposed to error. Even while he is laboriously employed in seeking the path in which he should go, his own heart may secretly incline to lead him astray. He needs the faithful hand of a kind, a heavenly Father to guide him. Is he a child, and will he not ask for it? Prayer, a genuine prayer, cannot but tend to produce that teachable and obedient disposition, that humility, that entire resignation to the divine will, which says from the heart, 'Lord, what wilt thou have me to do?' Then with increased faith he may read, 'If any of you lack wisdom, let him ask of

* Matt. vi. 12 and 15.

† Prov. xviii. 19.

God, that giveth to all men liberally and upbraideth not; and it shall be given him.*

In our worldly concerns, as well as in our spiritual, we need the guidance of an unerring friend, and the blessing of Heaven. Whenever, therefore, we think of taking any important step, let us not neglect the best of counsellors. 'In all thy ways acknowledge him, and he shall direct thy paths.†

Our remarks have hitherto related to prayer as performed chiefly in secret. We can now but very briefly treat of it as performed elsewhere.

Who can number the benefits which prayer in the family, is obviously calculated to produce? 'It is a good thing,' says the Psalmist, 'to give thanks unto the Lord—to show forth thy loving kindness in the morning, and thy faithfulness every night.' It is a most reasonable service. It promotes habits of regularity. It reminds those who are under our care that in our government of them, we are acting under the authority of the great Parent in Heaven. Above all, it tends to produce on our own minds, and on the minds of those whom we are commanded to bring up 'in the nurture and admonition of the Lord,' a deep impression of dependence on God, and obligation to him. It affords us daily the most favourable opportunities of reading the words of eternal life to our families, and of giving them to perceive, as we bear them in our hearts to the throne of grace, our ardent desires for their salvation. In this duty, dear brethren, let us be constant. Let us have some fixed time allotted for the service—an early hour—a time when, in general, the family can most conveniently be together. Then, if possible, let no worldly business intrude upon the season assigned for devotion. In our prayers let us aim to be simple and pertinent; simple, that our children may understand us; and pertinent, alluding to the occurrences of the day, or whatever may be of special importance to any of the family, that all may be interested. And let us be concise, that none may be wearied. Thus our prayers, varied, and solemn, and brief, and frequent, will be likely to ascend warm from the heart. We may rest assured that they will not ascend in vain. Only let us remember that through the day our conduct before our families, must attest the genuineness of our devotions.

In public worship prayer holds a most important place. It imparts additional weight and solemnity to all the other performances; and often its influence upon a congregation is not less salutary than that of preaching. But were we to avoid more carefully an indolent, not to say a disrespectful position of the body, the roving eye, and the wandering mind;—were we never to forget that it is our duty, not only to hear a minister or another person pray, but devoutly to join with him, and, as with one heart and one voice, to *pray ourselves*, we have reason to believe that the public supplication would oftener be answered in copious showers of heavenly blessings upon the people.

Meetings designed principally for social prayer, have ever been among the most precious to Christians. How often at such meetings, dear brethren, have your drooping spirits been revived, your faith invigorated, your very souls refreshed! How often have your hearts glowed with increased love to the disciples of Christ! How often have you had an affecting view of the infinite value of the Gospel, and longed for the conversion of sinners! And how often, in fact, have prayer meet-

* James i. 5.

† Prov. iii. 6.

ings been the precursors of signal deliverances to the church, and of extensive revivals of religion !

To encourage his followers, however few in any place they may be, that can assemble, our Redeemer has made the gracious declaration : ' Where two or three are gathered together in my name, there am I in the midst of them.' It is not, indeed, to be supposed, that the mere fact of our being assembled will excite in the omniscient Jehovah a greater attention to our prayers than they would receive if offered by us apart and at different times. But surely it is our duty to regard every indication of his will ; and it is delightful to observe how admirably he has adapted all his requirements of us to our condition, and all the means that he employs to the accomplishment of his purposes. We are not merely individuals : we are also social beings. We are affected by the feelings and the actions of those who are around us. At a prayer meeting, some person is impelled by the call of manifest duty to proceed. The spirit of ardent devotion breathed forth by one in a company of Christians, is an obvious and a common means of exciting it in the rest. One is also roused by the present example of another. Thus more prayers are made than would have been made, had there been no meeting : they are offered with the voice and the heart by more of the saints, and with more faith and fervency.

The same grand motives which urge us to meet once, urge us to continue to meet ; and the permanent appointment of a time that recurs regularly after certain intervals, it is evident, conduces much to the continuance of a meeting, and to a general attendance. And the reasons which exist for Christians who reside near each other to assemble at the same place, exist, in a great degree, for them all to assemble somewhere at the same time. The example in one town or country calls loudly to the friends of Zion in others to awake. It reproaches their neglect. It encourages their humble attempts. When the appointed hour of special prayer arrives, the recollection that the children of God in various parts of the world, in America, in Europe, in Africa, and in Asia, are this moment presenting their fervent supplications for the coming of the kingdom of our Lord, can hardly fail to produce in the Christian some emotions favourable to devotion. It reminds him of his own duty, and of his exalted privilege. It asks him how he, saved from eternal woe, a child of God, an heir of heaven, can be so engaged in worldly pursuits as to forget the perishing millions around him, or be unable to spend an hour or two in entreating his heavenly Father to cause them to ' taste and see that the Lord is gracious.' It prompts him to attend the appointed meeting, and it inspires him with additional fervency as he approaches the throne of grace.

With these views, dear brethren, we indulge the pleasing confidence, that in every church, you will, without delay, unite with our brethren throughout the world, in supporting a meeting for special prayer. " The establishment of a prayer meeting, THE FIRST MONDAY EVENING IN EVERY MONTH, for the revival of religion and the extension of Christ's kingdom in the world, was at an association of Baptist ministers and churches held at Nottingham, (England,) in 1784. Soon after this period Christians of other denominations began to meet on the same evening for the purpose of offering up solemn prayer and praise to God. The pious example has been almost universally followed. On the first Monday

in every month the prayers of the saints ascend to the Father of mercies like one vast column of incense, from every quarter of the globe.”*

You recollect, brethren, that the monthly concert has been affectionately recommended to all our churches by the general Convention of the Baptist denomination in the United States, assembled at Philadelphia. It is now affording to multitudes of them some of their most delightful seasons. Songs of praise, fervent prayers, brief accounts of revivals, and striking pieces of religious intelligence (from the Magazine or other sources,) following each other in due succession, give variety and interest to all the exercises; while, to the eye of faith, the divine Redeemer appears in the midst of the assembly, breathing on them the Holy Spirit.

Beloved brethren! let us, too, ‘wait on the Lord,’ and ‘be of good courage.’ In this day of wonders let us ‘with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,’ present our supplications for all men; for all in authority, that they may rule in the fear of God, and that through them the rights of man may every where be enjoyed, while kings shall become nursing fathers and queens nursing mothers in Zion; for the churches that they may be built up in the most holy faith, and in the order of the Gospel, abounding in brotherly love, and adorning the doctrine of God our Saviour in all things; for different denominations of professed Christians, that all may be delivered from every error in principle and in practice; for the right instruction of the young; for the enlightening of the poor and ignorant; for the diffusion of the Scriptures, that all the inhabitants of the earth may read, each in his own language, the word of God; for ministers of the Gospel, that they may be full of the Holy Ghost and of faith, scribes well instructed, able and faithful, that they may be sustained under all their trials, that they may shun not to declare ‘all the counsel of God,’ that they may be led to treat most on the most needful subjects, always bearing in mind that they are to watch for souls ‘as they must give account.’ Let us also raise our united prayer to the throne of God for missions, that they may continue to be supported and prospered abundantly, and may ever convey the genuine gospel to the benighted nations; for our General Board of foreign Missions, and for others who have the superintendence of missionary efforts, that in all the affairs which shall come before them, they may be guided to the adoption of such measures as shall be pleasing to the great Head of the church; for missionaries, especially for those dear brethren and sisters who have gone from us to heathen and barbarous regions, that, far as they are from kindred and Christian friends, in a land of darkness, suspicion, and cruelty, in jeopardy of their lives every hour, they may be shielded by the arm of the Almighty, that they may be cheered and strengthened in their work, and be permitted to see their labours crowned with the blessing of heaven. It is estimated that six hundred millions—about three fourths of the human race—are involved in the abominations and the miseries of heathenism or of Mahometan delusion. O, brethren! who that has himself ever known the preciousness of Christ crucified, can neglect to raise his fervent cry to that Being who only is able to open their blind eyes, to subdue their hearts, and give to the Son the heathen for an inheritance and the uttermost parts of the earth for a possession? Let us also pray for the destitute of preaching, and of faithful preaching,

* See the American Baptist Magazine, Vol. I. p. 19.

in countries usually denominated Christian; and finally, remembering that 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase,' let us implore His mercy upon those to whom the Gospel is preached, that to them it may be 'the power of God unto salvation,' and not by being disobeyed, become the means of their aggravated condemnation.

While thus we *pray*, it may be hoped we shall perceive that, to be consistent, we must *do* all that is in our power for the prosperity of the Redeemer's kingdom.—Shall we then shrink back, and neglect to pray? No, brethren. We will not; we cannot. The promises of Jehovah, and the astonishing movements of the present day urge us onward. May the language of every heart be, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Farewell.

BIBLE SOCIETIES.

FROM THE MONTHLY EXTRACTS OF THE BRITISH AND FOREIGN BIBLE SOCIETY,
FROM AUGUST TO NOVEMBER, 1819.

Extract of a letter from Rev. Dr. Patterson, dated St. Petersburg, April 30, 1819.

ON Easter evening I had the unspeakable pleasure of presenting to our excellent Emperor, through Prince Galitzin, the first copy of the Gospels in the modern Russ. As it was needful that the first edition should have a short preface, giving an account of the cause of its being translated into the modern Russ, and the good monarch, fearing that those who drew up the preface might have given him undue praise, I was repeatedly charged not to deliver out a single copy until he had read the preface, and approved it. Nothing having been said to hurt the feelings of the modest Alexander, he approved of the whole, and was highly delighted to see this important part of the word of the living God in a language understood by about thirty millions of his subjects. I immediately received orders to distribute as many copies as we had got ready. I then sent copies to the members of the Imperial family, and several of the leading members of our committee, which caused much joy to them and their families. The day before yesterday our committee met, when I had copies prepared for the remaining members; and, the business being ended, and my packages opened, every copy was speedily carried away. We are likely to be, in a manner, devoured at the depot, by the people, eagerly soliciting copies, and begging to be allowed to deposit money in order to secure them. A second edition, to the number of 10,000 copies, was immediately ordered, and two sheets are already composed. We have orders to send away copies of the scriptures for about 120,000 rubles. I have received the Gospel of Matthew in the Karelian language, which is of Finnish origin, and spoken in the government of Twer, to print it for the poor people who speak this language. They were quite overjoyed to hear that they were likely to have the word of life in a language they understand. The members of our excellent society in Tobolsk inform us, that they have found opportunities to get

the Gospels translated into new languages, spoken in Siberia, the Ranguasian and Chapoginian. You see we bid fair to rival our friends in the East, in the number of translations. Matthew is translated into the Tschuwashian, and the other three Gospels are in a state of forwardness. This is going forward under the direction of our societies in Kazan and Simbirsk. The works will be printed in Kazan. Our friends in Georgia are full of animation; they have collected not less than 18,000 rubles; which, in whatever light it be viewed, is a considerable sum for them. In one of my late letters I mentioned, that the boys of the high school at Odessa, had petitioned to be allowed to form a Juvenile Bible Society. This being granted, a meeting was held, attended by the most respectable inhabitants of the place. The parents of the children were present, their teachers, and all the committee of the Auxiliary Society of that place. The business was conducted in the most solemn and impressive manner.

One priest writes, that, happening to read a portion of the Testament to a poor man, who could not read himself, and who had never heard the Scriptures read in his own language before; the poor man, after listening for a time with attention, burst into tears, and exclaimed: "How sweet are these words to my mouth!"

Bible societies now see more than they did at first of the blessed effects resulting from the reading of the scriptures; and they have the happiness to witness the marked success and rapid advancement of the great work in the present day. Copies of the scriptures are pouring into almost every known region, from one extremity of the earth to the other. And we find that they are every where received and read with spiritual advantage. They are every where multiplied, and every where sought after. Soon there shall not be remaining upon the earth one people, among whom the word of God is not read and affectionately received. "I have sworn by myself," saith the Lord, by the prophet, "the word is gone out of my mouth, and shall not return, that unto me every knee shall bow, and every tongue shall swear."

The Russian Bible Society, upheld and perpetuated by the Providence of God, and protected by a Christian monarch, is rapid in its growth, like a wide spreading tree, planted beside fountains of waters. There now remains scarcely a single government in the Russian empire in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his holy word. Heathen tribes, ignorant of the sacred scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Kalmucks, the Kirgesians, the Burjats, begin to read, in their own tongues, the wonderful works of God, or are thirsting after the word of life. Into the Karelian and the Schuwashian tongues the Gospel of St. Matthew is already translated: the Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benevolent concern of those who love the word of God; while many professed Christians have been awakened by the voice of the living God speaking to them in the scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

A great work is carrying on by means of the Bible society in Russia; and the

labour necessary to accomplish it is not small. Let us, therefore, redouble our efforts. Let us cry to the Lord, who has sent to us the treasures of his own word, that he would strengthen our hands in this work, and give us increasing encouragement to persevere.

From the Report of the Northampton Ladies' Bible Association, Oct. 28, 1818.

THERE may be some semblance of oppression, in the eye of a partial observer of the real effects of the Bible Association, in taking the money of the poor: but the following instances will show how little the expenditure is felt. An industrious woman having paid up the full price for a small pica bible which she received at the last distribution, told the collectors, with a great degree of pleasure, that, previously to their calling for the last six pence, she had been remarking to her husband, and to a person who lodged in their house, that her bible was paid for without her seeming any the poorer, not having missed the sum she paid weekly.

One of the District committees reported the case of an interesting little orphan boy, aged about ten years. When the ladies called, as usual, to collect his subscription, and to announce the first public distribution, he was not at home; but the person at whose house he lives, said, "Here, Ma'am, he has left his money for you; he is very desirous indeed of having his bible, for he goes to school, and is obliged to borrow one to learn his lesson out of. I have no doubt he will get his money up, for he will run on errands for any body; I am sure he would go all over Northampton for a halfpenny to give you towards his bible." This orphan boy actually paid up the half price, which he had thus earned, by the first distribution, and obtained his bible.

That the contents of the sacred volume are profitable for consolation, as well as instruction in righteousness, your committee are assured, from an anecdote reported by another of the district committees. An old man, who had received his bible, told the ladies, with the greatest delight, that when his wife first opened it, she pointed to a verse in the Psalms, which amply repaid them for the expense they had been at in procuring it. The words were, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." He was at that time greatly oppressed in mind, arising from domestic anxiety and sorrow of a peculiar nature.

The District committee report, that, having called at the house of a poor woman named Jones, to inquire whether she wanted a bible; the moment they entered the house, she exclaimed, with ecstasy, "Oh, ladies, I am glad you are come, for I was greatly afraid you had forgotten me. I have met one of you in the street, since you called, and I longed to speak to you, but I dared not: I have since found out where you live, and was coming to ask you how I could get bible." The lady asked her, "Are you willing to pay a penny per week for one?" "Indeed, Ma'am," she replied, "I am poor, but will endeavour to pay a penny a week for a bible; adding, "my husband is a wounded soldier, he has eight pence a day; we are Scotch people. We came into this town destitute, and lived for some time in furnished lodgings, but could not afford to continue in them. We have therefore distressed ourselves very much to procure the few articles which

are here ; look, ladies, (lifting up a patchwork bedquilt,) we have neither bed nor blankets. Here is a piece of old flannel and a piece of sacking, which I have bought for sheets. But, oh, ladies, I am afraid I shall be some time before I can get a bible, and I and my husband, who is a very steady man, do think the Sunday so long, for we have neither bible, nor testament, nor any other book in the house." The ladies answered, "We hope you attend some place of worship on a Sunday." "Yes," said she, with a sigh, looking at her clothes, which were literally mended rags, "when I am able ; but I have nothing except what I have now on." "Oh! ladies ; if I could but get a bible," was again her cry, "I should be thankful ; indeed I should." The ladies told her that they would represent her case to the committee, and, if possible, procure her one gratuitously. "Oh! ladies," she exclaimed, with joy beaming in her animated countenance, "can you indeed do me such a favour ; I shall not know, indeed I shall not know how to be thankful enough."

From the Report of the Bible Association, at Clifton, near Bristol, May 24, 1819.

THE following minute may show the eagerness with which servants have, in some instances, applied for the Holy Scriptures ; and, at the same time, that many of that numerous class are still uninformed of the existence and charitable object of your Institution. A servant lately called upon a friend, whose bible happened to lie upon her table—she eagerly exclaimed, "What a beautiful large bible you have got! Where did you buy it? What did it cost?" Being answered by her friend, that the bible was procured for her by a member of your committee, and that she paid three-pence per week for it until the reduced price of your Association was defrayed, the servant immediately became a subscriber, and so anxious was she for the holy scriptures, that she denied herself a part of her food, for which she is allowed a shilling per week, that she might sooner procure the object of her desire.

Extract from the Seventh Annual Report of the Bath Auxiliary Bible Society.

ANOTHER strong instance of the value attached by the poor to this best of treasures, may be seen in the following account of another collector. After stating that she found the district allotted to her very deficient in bibles, and that, though many were insensible to their highest interests, by far the greater part seized with avidity the opportunity thus afforded them—she adds, "An old woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no bible to read to him. Upon visiting them, the collector says, I found he could not survive long, (and she herself was at an advanced age, and supported her father, and both were in great poverty,) and considering no time was to be lost, I told her I would give her a bible. Upon which, bursting into tears, she said, 'Oh, ma'am, then let me give a penny for some other poor person ; I'll try to save it every week!' Since that time this poor woman has regularly paid a penny every week."

FROM THE CORRESPONDENCE OF THE AMERICAN BIBLE SOCIETY FOR JANUARY, 1820.
Extracts from the Third Annual Report of the Managers of the Marine Bible Society of New York, presented May 5, 1819.

THE following is an extract of a letter from the Rev. John Ireland, chaplain in the Navy, at Brooklyn, to the Corresponding Secretary :—

“ I have repeatedly officiated to the crew of one of our ships of war, since she returned to this station, and always with great satisfaction to myself. Their decent, orderly appearance, and their marked attention to the solemn duties in which we were engaged, could not fail to attract my regard. On Sunday last, after the morning service, I observed to a number of attending officers, that I had never addressed myself to a congregation more disposed, (according to appearances,) to profit by hearing. An officer of rank assured me, that the conduct which I had noticed, was to be ascribed, in a great measure, if not exclusively, to a liberal donation of bibles by the Marine Bible Society: that the men had made a good use of their books: that they made a practice of commenting on my discourses to them, and were at that moment, most probably, occupied in comparing my doctrine with the standard of divine truth in their hands. This account was confirmed by every officer then present. On further inquiry, I discovered, that the men had covered their bibles, with great judgement and care, and the books bore evident marks of having been much and well used. Many of the men can repeat whole chapters by heart, and appear to be properly impressed with the meaning and importance of the great truths contained in the sacred volume.”

The following extract of a letter from Captain Congar, to the Corresponding Secretary, will be interesting to the Society.

“ On my return from my late voyage, in the ship Phocion, and when about to pay off my crew, (having some time previous read to them the constitution of the Marine Bible Society of New York, together with the address, contained in the First Annual Report,) I proposed that they should become members of this Institution, by subscribing to its funds. To this proposal they readily, and with one consent agreed, and accordingly left with me seven dollars for the use of the Marine Bible Society. And here, I wish to remark, that part of the same crew, when shipped for another voyage, subscribed to this Bible institution, with their own hands—paid one dollar each, and took bibles with them; and I can add, with much pleasure, that one of the number, who were with me, has, since our arrival, become a member for life. Perhaps it may be asked, after all is done, Do sailors read their bibles at sea, and are any good effects visible? I answer: sailors do read their bibles, and, I trust, some of them to profit; and, in general, I find their habits are much more orderly and becoming than was formerly the case, when no such means were used to teach them that they are accountable beings.”

The Board, in compliance with a request from “ *The Port of New York Society for promoting the Gospel among Seamen,*” made during the last winter, a donation of one hundred bibles, to that Institution, believing that the preacher employed, in consequence of having many seamen call on him, and of becoming per-

sonally acquainted with them, possessed peculiar advantages for giving them a wide and judicious circulation. The following is extracted from a communication from him to the Board.

"The bibles, which were committed to my care, by the Port of New York Society, have all been disposed of. A part of them have been put on board of vessels, for the use of their crews; and a part of them have been given to seamen who have called on me to obtain bibles and tracts, and for other purposes. Some have received them with tears of gratitude and joy; and not unfrequently have I been privileged to supply the children of pious parents, who, by shipwreck, or in some other way, had been deprived of the bibles which they had carried with them from the family altar. A number of those, who have received bibles, have returned from sea—have called on me, and have manifested a deep concern for their eternal welfare, excited through the instrumentality of the bible. It is worthy of remark, that a bible given to a seaman is often found to be the only one on board, and supplies the whole crew. It is but a few days since a seaman called and informed me that he had read a bible, which I had given to one of his shipmates—that it was the only one on board, and that the whole crew had spent much time in perusing it. He came to obtain one for himself, and to make the inquiry, which he did with many tears, "What must I do to be saved?" Such is the generosity of seamen, that if one has a bible, all his companions will have the privilege of reading it. I have already handed to the treasurer the names of about one hundred ship-masters and seamen, who have become members of the society."

The demand upon the Society for bibles was so great, that the Board, some weeks' since, finding themselves several hundred dollars in debt, thought it most prudent to suspend their operations, and we should now be destitute of bibles, but for a very generous donation of 500 from the AMERICAN BIBLE SOCIETY. For the parental solicitude and kindness of that Institution, an Institution which is shedding blessings on many thousands of our fellow men, the society will unite with the Board in expressions of the sincerest gratitude and respect.

Since the good effects of the society are so promptly and universally acknowledged—since God is opening the eyes of our brethren, who go down to the sea, to behold wondrous things out of his law, and their hearts to receive the truth, in the love of it; may we not hope for a greater share of the public patronage, and especially of those who are engaged in commerce?

Extract of a letter from the Rev. J. Patterson, Sen. dated Pittsburg, Dec. 1819.

I ONE day observed a man of genteel appearance following me from boat to boat; he came up, and after some conversation, observed, that he had reason to praise God for Bible societies, as he presumed God had made use of them for saving his soul; and said, "I was an ignorant wicked sailor, who sailed from New York; once, after an arrival, having heard of a Bible society, for which money was collecting, I, and some of my companions, in a kind of thoughtless frolic, gave two dollars each. I don't recollect ever thinking of it until on a Sabbath, near the Banks of Newfoundland, on a voyage to Europe, I took up a book in the steerage, and on the cover read "New York Bible Society." I felt my heart sink in a kind of involuntary horror; I took it to my birth and read, and saw plainly,

and felt deeply, that I was a lost sinner, very near eternal destruction. Every place I turned to confirmed the dreadful tidings. My distress was very great. I prayed, and searched the Scriptures, and through infinite mercy, before we reached land, I found the way of salvation, and, I humbly trust, obtained grace to embrace it. This is some years ago. I have quit the sea, and am now on my way with my family to the new settlements."

ORDINATION.

ON Lord's day, the 23d of April, 1820, Mr. HOWARD MALCOM was set apart, by ordination, to the work of the christian ministry, with a view to the pastorate of the Baptist church at Hudson, New York. The services were opened by the Rev. William Dossey, from South Carolina, by singing, prayer, and a sermon from 2 Tim. ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The usual questions were proposed, and very satisfactory answers obtained from the candidate, when hands were imposed by brethren Staughton, Dossey, Peckworth, Rice and Chase. Brother Peckworth offered the ordination prayer. Brother Chase, after an appropriate address, gave the right hand of fellowship, and brother Rice affectionately presented the bible as the sacred chart of guidance in doctrine, consolation, and duty. Dr. Staughton afterwards gave the charge, from 2 Tim. ii. 1. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." The assembly was large, and the services solemn and impressive.

OBITUARY.

EDWARD WILLARD WHEELOCK.

MR. WHEELOCK was born in Boston, July 17, 1796. From his early childhood he was distinguished by a sweet and amiable disposition; but it was not until he had attained his 15th year that he became affected with his sinful and lost condition. Soon after he had obtained peace in believing, he made a profession of religion, and became a member of the Second Baptist Church in his native town. From this time he felt deeply concerned for the salvation of sinners, and especially for the poor destitute heathen. In 1814 he made known his views to the trustees of the Boston Baptist Foreign Mission Society, and solicited their patronage. They cordially granted his request, and placed him under the instruction of the Rev. Jer. Chaplin of Danvers. During his continuance with Mr. C. his deportment was not only irreproachable, but exhibited a pattern of meekness, piety, humility and zeal. In April, 1817, he applied to the Baptist Board of Foreign Missions to be employed as their missionary, and, by a unanimous vote of the Board was accepted.

He lived to see the land which occupied so large a place in his affections, and to commence the work which he preferred above all others. But, alas! his hopes were cut off, and he was arrested in his labours by the hand of disease.

The following affecting letter from the widow of our deceased brother, addressed to the Corresponding Secretary of the Board, communicates the painful circumstances that attended his death.

REV. AND DEAR SIR,

Serampore, Sept. 29, 1819.

SINCE the date of the last communications from Rangoon, it has pleased an infinitely wise, and holy God, to visit me with a heavy affliction. I am left a widowed stranger in this heathen clime, to mourn the melancholy death of Mr. Wheelock. Ere this you have probably heard of his sickness and sufferings, which commenced soon after our arrival at Rangoon. His body was greatly emaciated by a dreadful cough, which was attended with a fever and violent perspirations, from which he frequently thought, and sometimes concluded, that he should never recover. His desires, however, to live, and preach Christ to the perishing Burmans, were so great, that he fondly hoped he might again be restored to health, and engage in the delightful work. Feeling it his duty to use every possible means to regain his health, and being destitute of good medical advice in Rangoon, his mind was greatly exercised about taking a voyage at sea, for a change of air, and the purpose of consulting skilful physicians respecting his case. In August last an opportunity of coming to Bengal offered. After making it a subject of prayer, he concluded that it was his duty to improve it; and that if he did not he should never after enjoy any peace of mind. We left Rangoon the 8th of the month. He was then very low, and I feared that unless the voyage should prove beneficial to him, he would not survive it. He began to amend the first day we embarked, and continued to grow better till the eighth day. His spirits were then greatly depressed, which caused an increase of the fever, that afterwards raged principally in his head, and soon, together with the depression of spirits, deprived him of his senses. He then attempted to destroy himself. In his two first attempts I was enabled to preserve him, but in the third he succeeded. He went from my side, and in an instant rushed into a watery tomb. Mysterious, and awful providence! "God's ways are not as our ways; neither are his thoughts as our thoughts!" Mr W. was allowed only to witness the miserable situation of the poor Burmans. But it is not, I trust, altogether in vain that he left America. A few precious souls, at the great day of "dread decision," will for ever have occasion to rejoice, that he was permitted to cross the ocean.

REV. JAMES MANNING WINCHELL, A. M.

It is our painful task to record the death of the deeply and deservedly lamented Rev JAMES MANNING WINCHELL, A. M. aged 28 years, pastor of the First Baptist Church in Boston, one of the Editors of the Magazine, and son of colonel Martin E. Winchell of the state of New York, who departed this life February 22, 1820.

Mr. Winchell, in 1808, entered Union College, Schenectady, N. Y. On account of his sentiments as a baptist, and by the consent of president Nott, he removed his connexion to Brown University, Providence, R. I. in 1811, and graduated the next year. In the early part of his college life, Mr. W. experienced the power of the gospel on his heart. In 1813, the Baptist Church in Bristol, R. I. invited him to supply their pulpit one year: and in June he was there solemnly ordained to the

work of an evangelist. At the expiration of this engagement, he received an invitation from the First Baptist Church in Boston to preach for them: and, on the 30th of March, 1814, he was installed as their pastor. God has been pleased to approbate this union, by the increase of the christian graces in the hearts of his people, and by many additions to the church. We are taught by the death of this worthy minister of Christ, that nothing amiable in manners, excellent in talents, or fervent in piety, can, for a moment, secure our continuance in this world. In July last, Mr. W. was arrested from his various duties, by that disease which terminated his earthly existence. During his confinement, by a lingering consumption, he was blessed with a calm and submissive mind; and died in the faith of that gospel he had so faithfully preached to others. By this afflictive dispensation, society has lost a valuable member—the learned, an interesting associate—a wife, one of the best of husbands—three small children an affectionate father—the stranger and acquaintance, an hospitable friend—a beloved church and society, a dear pastor—and Zion, an able advocate. [AM. BAP. MAG.

SAMUEL WEBSTER, ESQ.

SAMUEL WEBSTER, Esq. was born in Upton, (Mass.) March 22d, 1780. He was a subject of early religious impressions. At the age of sixteen, in a revival of religion in the town of Munsen, (Mass.) he was brought to view his lost state by nature, and necessity of a change of heart. After some months of serious impression, he became more deeply affected by the application to his mind of the words of the Psalmist; "*The wicked shall be turned into hell, with all the nations that forget God.*" He felt that he was undone; that his case was desperate. He felt that he had sinned against a holy God; and that he would be just, and his throne guiltless, if he was turned into hell. Under the deep weight of sensible guilt, and deserved wrath, he repaired to the barn, with the determination, that, if he died, to die pleading for mercy. He fell upon his knees, and from thence upon his face, and poured out his long complaint. His long absence alarmed his father; who, knowing the situation of his mind, entertained fears that Samuel had an intention on his life. He went in search of him, and called after him. Hearing his father's voice disconcerted him, and stopped his devotion at that time. He continued through the night without any relief. The next morning he took up the Bible, and opened to these words: "God is not slack concerning his promise, as some men count slackness." Reading no farther, and connecting this solemn declaration with the before-mentioned scripture, that "*The wicked should be turned into hell,*" &c. he concluded that his damnation was sealed; that there was now no hope in his case. Still, feeling the justice of the sentence, he opened the Bible again, and read the whole verse, "God is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance." The angel of mercy now appeared; his load of guilt was removed;

His tongue broke out in unknown strains,
And sung surprising grace.

Although old things were now passed away, and all things had become new, yet he did not embrace a hope in the Lord Jesus Christ; but always had a great veneration for the gospel, and christian company. In 1801, he married Miss

Sally Wheeler, a pious member of the Baptist church. In 1805, he removed his family into the town of Stockholm, St. Lawrence county, New York, then almost an entire wilderness. In 1808, he was led to review his past experience, and after much prayer and exercise on the subject, he embraced a hope in the Saviour. After studying the Scriptures, he was convinced of his duty to embrace believers' baptism, and was the first that had been ever baptized in Stockholm. There being no church in the town, he and his wife united with a small Baptist church in Hopkinton, the town adjoining. He was baptized in May; the April following a small church was organized in Stockholm, of which he became a member. The little church, after passing through some very severe trials on the account of the introduction of Socinian principles, which led to the exclusion of several of their members, and being destitute of a preacher, his stability and exemplary piety pointed him as one to take the lead of the church, and use the office of deacon; which office he used well, and "purchased to himself a good degree, and great boldness in the faith." In 1816, Richard S. Palmer was ordained to the work of the ministry, and took the oversight of the little flock; but the blessing of having a minister did not lessen his exertions or care for the church.

For several years he officiated as magistrate, much to the satisfaction of the community. In December, 1817, his health began to decline. His disorder was of the pulmonary species. But notwithstanding his feeble state of health, such was his affection for religion, and care for the church, that he attended most of the appointments of the church until June 1819, when his health became so impaired, that he was under the necessity of relinquishing that which was so dear to his heart, an attendance on the worship of God regularly with the church. In the first part of his confinement he experienced some doubts. Death, he said, "was the king of terrors;" that he "was not afraid to be dead, but that he dreaded to die." He felt to depend on grace alone; and was often heard to say, "If I am ever saved, it will be by rich and sovereign grace." For about two months before his departure, such was his weakness, that he was unable to speak loud, but could whisper. He was blest with his senses until he expired. He had now cast his cares entirely on the Lord. He was often exercised with extreme pain; but not a murmur was known to escape his lips. As he advanced more to the end of his mortal race, his prospects of a happy immortality grew brighter; his soul still depending on grace alone. Thus, like David, after having served his own generation, by the will of God, December 8th, 1819, he fell asleep; and on the 10th was laid unto his fathers to see corruption.

MRS. JANE PECKWORTH.

MRS. JANE PECKWORTH, late wife of the Rev. J. P. Peckworth, Philadelphia, was a native of Scotland. She came with her parents to America when she was only two years of age. Her residence in early life was at Wilmington, Delaware; where she first learned her condition as a sinner, and the plan of salvation through the cross of the Lord Jesus. At the age of seventeen, she professed her faith in his name by baptism, and commenced a profession of religion, which she was enabled to sustain with reputation to the close of life. In November, 1794, she was married by the late Rev. Mr. Ustick, to Mr. Peckworth, and had the

happiness until death to assist in soothing his afflictions, and with affectionate fidelity promoting his comforts.

Affliction is the lot of mortals, and often descends heavy upon the children of God. She was called to weep over the graves of five of her children, three sons and two daughters; but her tears sprang not from the sluices of displeasure with the character and providence of God; they were the ebullitions of natural affection and humble resignation.

To the doctrines of grace, her heart was firmly and zealously attached. The house and worship of God was her delight. She would often struggle beyond her natural strength, to mingle with the prayers and thanksgivings of the temple of the Lord. She showed how much she loved the gates of Zion, by her punctual and joyous attendance. She loved the Bible, and employed her leisure hours in ranging with solemn delight over the fields it discloses. She loved the people of God. Her house ever presented to them a welcome resting place, and she felt herself repaid by their godly conversation for all her assiduous and hospitable attentions. Like Phebe, in the apostolic age, she was "a succourer of many," and especially of the ministers of the gospel of Christ.

From the natural cast of her mind, strengthened by the humbling but correct views she entertained of human depravity, she was slow and diffident in claiming to herself the consolations of the gospel. Those foretastes of the feast above, those ecstatic joys which are sometimes experienced, it was not her felicity frequently to realize. Yet with all her painful doubts and anxieties, she would often say, "though he slay me, yet will I trust in him."

For about three years she had been the subject of severe bodily affliction. The obstructions it threw in the way of her attending the worship of God, was among the most trying considerations that accompanied it. During the visitation which brought on her dissolution, she was enabled to receive the cup without a murmur. No one ever disclaimed with more decision than herself, all confidence in human merit for divine acceptance. Her confidence in the exclusive sufficiency and infinite value of the atonement and righteousness of Christ, was clear and strong. She had no hope but what terminated in him alone. She would sometimes express an humble confidence of her interest in the Saviour. Her consolations, generally, were not so much supported by a cheerful assurance, as by an entire reliance on the arm of the Redeemer. She was fond of prayer herself, and ever felt happy when the ministering and other brethren who visited her, addressed the throne of mercy in her chamber of disease.

The circumstances attending her case, for many weeks, bespoke to her physicians nothing more favourable than protracted suffering and eventual death; yet within the last month, they had become so favourable as to encourage hope of her recovery. But, amid the pleasing prospect, she suddenly grew worse: after a rapid decline of eight days, on the morning of the 24th instant, in the 46th year of her age, without a struggle or a groan, she sunk asleep in the arms of her Lord; and left her bereaved husband and children and acquaintances, to lament the loss of one of the most affectionate of wives, one of the kindest of mothers, and one of the most faithful and benevolent of friends.